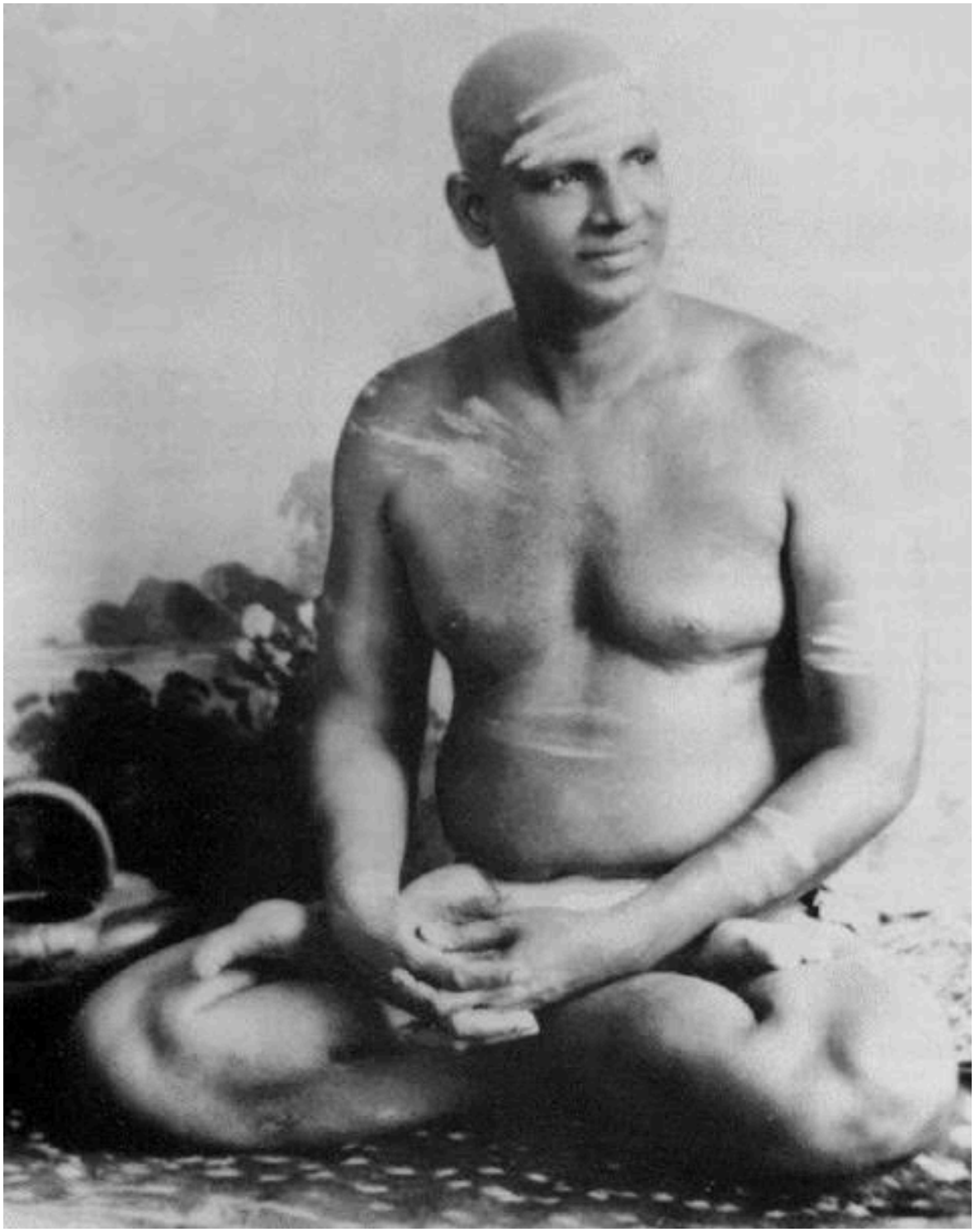

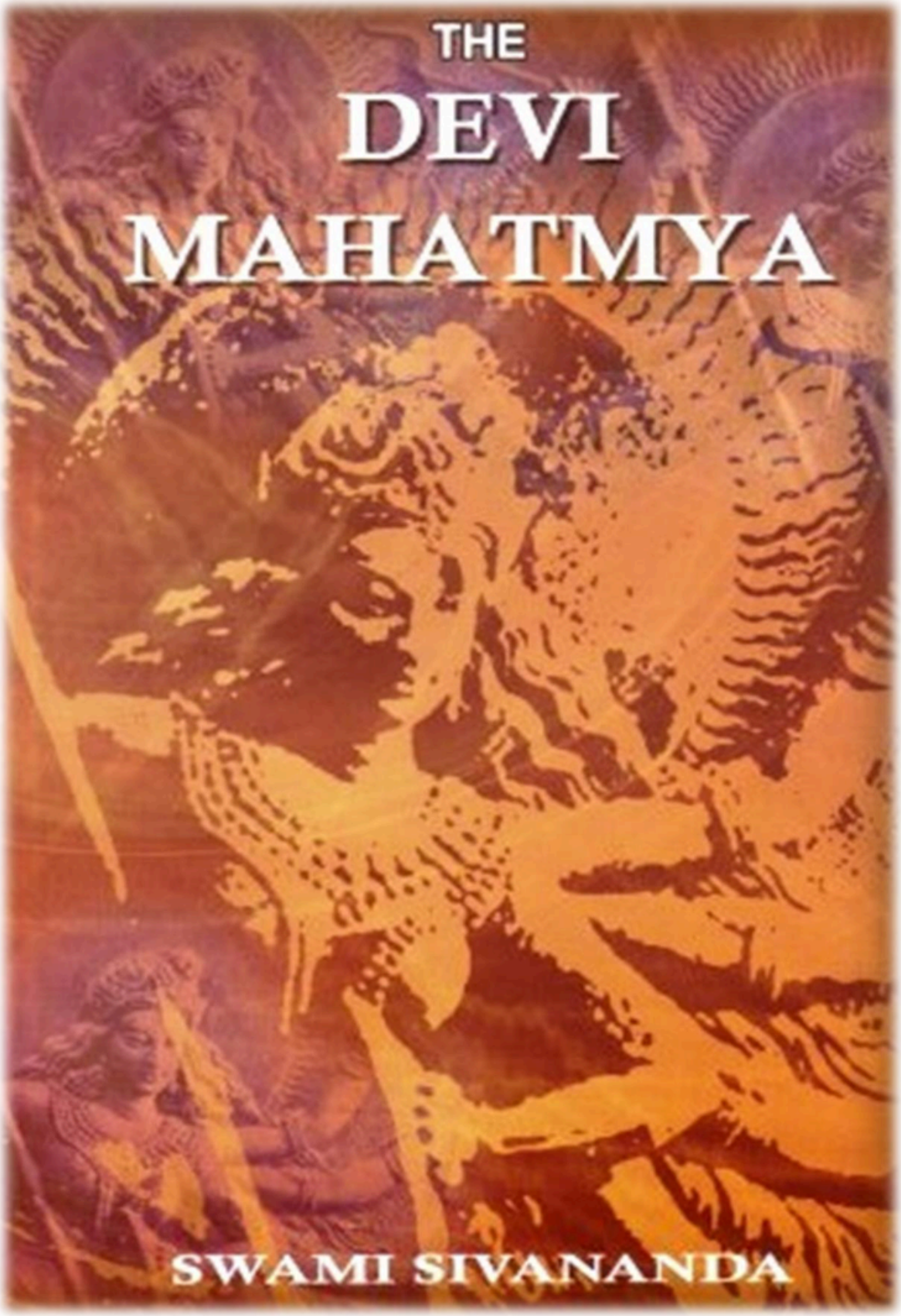
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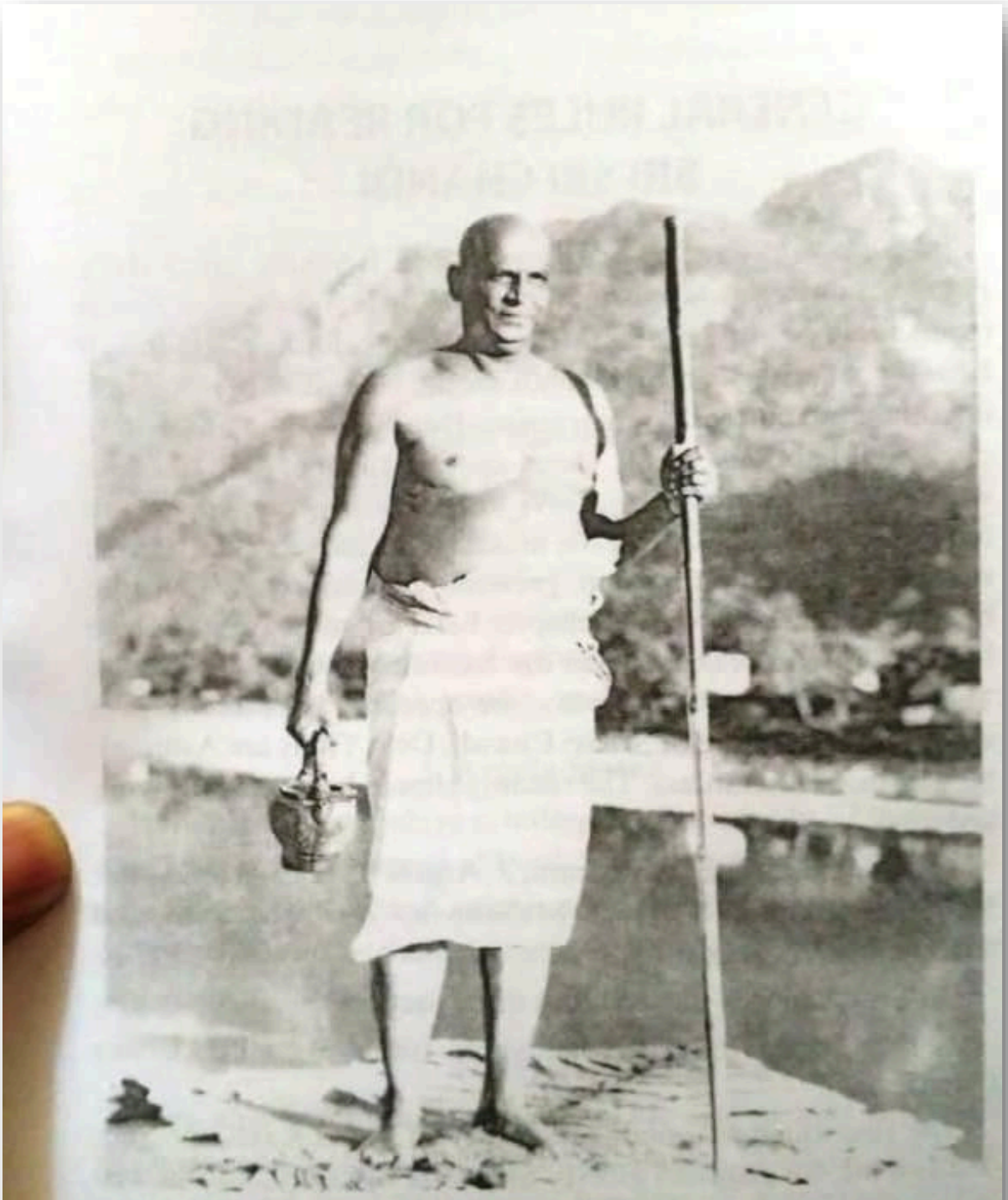
MAHATMYA
SWAMI SIVANANDA



Sri Swami Sivananda

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GENERAL RULES FOR READING

SRI SRI CHANDI

In the morning after taking bath and finishing one's daily Puja (Sandhya etc.), one should sit on a clean and pure Asana (seat) facing North or East with mind concentrated and full of Bhakti (devotion). Sri Sri Chandi should be read with firm faith, devotion and correct pronunciation. During the time of reading, one should not talk, think, sleep, sneeze, yawn or spit, but read with full concentration on Devi in the form which appeals to him. He should not stop in the middle of a chapter and the book should be placed on a stand, preferably a copper plate. At the beginning and end of each chapter bells are to be rung. Before reading, it is necessary to do the Sankalpa and Sri Devi Puja. Tuesday, Friday and Saturday are specially auspicious in a week for the reading of Sri Sri Chandi. Devi Tithis are Ashtami, Navami and Chaturdasi. The reading should be in the following order:—

1. Devi Suktam, 2. Kavacham, 3. Argala Stotra, 4. Keelakam, 5. Ratri Suktam, 6. Devi Mahatmya, 7. Phala Sruti and 8. Kshama Prarthana.
Sri Sri Chandi is divided into three parts:—

l. Prathama (first), 2. Madhyama (middle) and 3. Uttara (final).

The first chapter contains the glory of Maha Kaali, the 2nd, 3rd and the 4th chapters glorify Sri Maha Lakshmi, and the last nine chapters from the 5th to the 13th, glorify Sri Maha Sarasvati. He who reads Sri Sri Chandi with faith and devotion attains health, wealth, long life and salvation.

1. Devi Suktam (According to Rig Veda)

The 8 Slokas composed by Vak, the daughter of Maharshi Ambharin, are from the Rig Veda, 10th Mandala, 10th Anuvaka, 125th Sukta. These Slokas express the truth realised by Vak, who identifies herself as Brahma Sakti, and expresses herself as 11 Rudras, 8 Vasus, 12 Adityas and all the Devas,—Indra, Agni and Asvini Kumaras—who are sustained by Her and She is the source, substratum and support of the whole world. She is verily Brahmasvarupini.

2. Devi Kavacham

The Devi Kavacham consisting of 61 Slokas is in Markandeya Puranam. This Kavacham (armour) protects the reader in all parts of his body, in all places and in all difficulties. Every part of the body is mentioned and Devi, in all different forms, is being worshipped. Further, Devi, in different names, is prayed to for happiness, wealth, health, power and prosperity.

3. Argala Stotra

Here Rishi Markandeya is telling his disciples in 27 inspiring couplets on the greatness of Devi. She has been described in all aspects and names and at the end of each Sloka, prayer is offered to Devi for material prosperity, physical fitness, fame and victory.

4. Keelakam

Here also Rishi Markandeya tells his disciples in 16 Slokas the ways and means of removing obstacles faced by devotees while reading Devi Mahatmya. Reading of Keelakam brings blessings of Devi and spiritual harmony and peace of mind and success in all pursuits.

5. Ratri Suktam

Ratri Suktam (8 Slokas) has been taken from Rig Veda, 10th Mandala, 10th Anuvaka, 127th Sukta, which shows that Devi was worshipped from time immemorial. Devi is described as the all-pervading Supreme Lord of the Universe appearing in Omkara. Ratri means She who fulfils our prayers.

INTRODUCTION

The Devi Mahatmya or the Durga Saptasati is a unique book in this world. It is the base and the root of the religion of the Saktas. It is a Kamadhenu for one and all; it gives whatever man wants. It gives Bhakti in this world and Mukti afterwards. It is a powerful reservoir of Mantras from the beginning to the end. Every verse of this text is a dynamic force which acts powerfully in overhauling the nature of man.

The first verse of the text implies that the whole book is an explanation of the root of the Devi-Mantra, viz., "Hreem". There are many commentaries on this text which explain it either in a mystical way or in the ordinary manner. Whatever be the case, the Mantras of the Saptasati are not to be neglected by one who wishes to lead a good and peaceful life in this world.

The conception of the Infinite as Mother is not an altogether meaningless one. The Rigveda bears testimony to the fact that even in such ancient times, there was the persistent belief that the Ruler is the All-compassionate Mother. Further, Mother is the personality that appeals most to the human heart, not so much the Father who is considered a hard task-master. Moreover the conception of the Divinity as Devi, Durga or Sri, is not merely a theory but a practical way of life. It is a particular view which cannot be set aside. It is as important as any school of religious belief, and is one of the most important reigning branches of Hindu religion—Vaishnavism, Saivism and Saktaism. Even a subtle philosopher cannot dispense with the conception of Sakti, for he is essentially an embodiment of Power, and he has love for power. The highest Intelligence and the most speculative metaphysics is only a manifestation of Jnana-Sakti and is not outside the range of Saktaism. Let us therefore adore and worship the Glorious Mother for the purpose of attaining Wisdom or Self-realisations.

The Saptasati may be read daily so as to be completed in seven days in the following manner of division of chapters: l, 2, 1, 4, 2, 1, 2—first; second and third; fourth; fifth, sixth, seventh and eighth; ninth and tenth; eleventh; twelfth and thirteenth. This is the traditional rule. The Saptasati may be read with any motive in the mind, and that shall be fulfilled. Read it for any purpose in life, and that you

shall have. Read it for the sake of Spiritual Knowledge, and you will be blessed with it. Since Sakti is the basis for all Ichcha (Desire), Jnana (Knowledge) and Kriya (Action), man cannot fall outside the realm or the kingdom of Sakti. The whole man is but Sakti, and hence he shall have everything through worship of Sakti.

May the blessings of Devi Durga be upon you all! May She bless you all with spiritual illumination and Self-realisation!

THE INDIAN CONCEPT OF THE DIVINE MOTHER

Navaratri Message delivered by Sri Swami Sivanandaji Maharaj in 1953.

Since the dawn of civilisation, when the primitive man lived in a matriarchal society, the worship of the Divine Mother came into practice. Later on, as civilisation progressed, the matriarchal pattern gradually faded out, and the father became the head of the family unit, where he was treated as the man in authority and to whom every one looked for guidance and approval. Consequently there was a change in the concept of God as such; the Fatherhood of God was established. But Mother-worship persisted simultaneously, since this concept was psychologically more appealing to the devotee, the Mother being nearest in filial affection to the child. Subsequently, a sympathetic harmony between the Motherhood and Fatherhood of God was developed by the Hindu religion; the people worshipped Sita and Rama, or Radha and Krishna, together.

The concept of the human mind is based on relative experience. Subjective idealism, therefore, in its initial stages, takes the aid of objective and relative analogies. God is neither limited to abstract or concrete concepts. But it is easier to establish a conscious relationship with the Providence in terms of benevolent fatherhood or affectionate, kindly motherhood than by the concept of an unfathomable void. God is devoid of qualities, in reality, but a relative superimposition of the positive ideals of goodness and virtue is essential for self-culture and spiritual progress of the aspirant.

Mother is very kind to her child. You are more free with your mother than with anybody else. It is the mother who protects you, nourishes you, consoles you, cheers you and nurses you. She is your first preceptor. She sacrifices her all for the sake of her children. In the spiritual field also, the aspirant has very intimate relationship with the Divine Mother.

The Upasana or the worship of the Universal Mother leads to the attainment of the knowledge of the Self. The Yaksha Prasna in Kenopanishad supports this view. Approach Her with an open heart. Lay bare your mind with frankness and humility. Let your thoughts be pure and sublime. Become as simple as a child.

Pulverise your individual entity, the egoistic nature, cunningness, selfishness and crookedness. Make a total unreserved, ungrudging self-surrender to Her. Chant Her Mantras. Worship Her with faith and unflinching devotion.

Durga Puja or Navaratri is the most suitable occasion for doing intense Sadhana. These nine days are very sacred to Mother. Plunge yourself in Her worship. It is an occasion symbolising the victory of the higher, divine forces over the lower, oppressive qualities that find their expression in injustice, aggrandisement, greed, selfishness, hatred and a host of other undivine forces that add to the suffering of man.

Worship the Mother in all Her manifestations. She is the creative aspect of the Absolute. She is symbolised as Cosmic Energy. Energy is the physical ultimate of all forms of matter and the sustaining force of the Spirit. Energy and Spirit are inseparable. They are essentially one. The five elements and their combinations are the external manifestations of the Mother. Intelligence, discrimination, psychic power and will are Her internal manifestations. Humanity is Her visible form. Service of humanity is, therefore, the worship of the Divine Mother.

Feel that the Mother sees through your eyes, hears through your ears, and works through your hands. Feel that the body, mind, Prana, intellect and all their functions are Her manifestations. The one, universal life throbs in the heart of all. How can there be any room for hatred and selfishness, when by hating another you are but denying your own self. Drive deep this consciousness within your heart. Always meditate and practise this ideal of divine oneness.

Mother's grace is boundless. Her mercy is illimitable. Her knowledge is infinite. Her power is immeasurable. Her glory is ineffable. Her splendour is indescribable. She gives you Bhukti (material prosperity) and Mukti (liberation) also. She is pleased with a little purity of heart. The sacred Durga Puja is approaching. Do not lose this glorious opportunity. Make a definite and sincere attempt to obtain the grace of the Mother. She will transform your entire life, and bless you with the milk of divine wisdom, spiritual insight and Kaivalya.

The Worship of the Divine Mother

Devi is synonymous with Sakti or the Divine Power that manifests, sustains and transforms the universe as the one unifying force of Existence. In fact, worship of Devi is not sectarian; it does not belong to any cult. By Devi or Sakti we mean the presupposition of all forms of existential power, the power of knowledge, of omniscience. These powers are the glorious attributes of God—you may call Him Vishnu or Siva or as you like. In other words, Sakti is the very possibility of the Absolute's appearing as many, of God's causing this universe. Sakti and Sakta are one; the Power and the one who possesses the Power cannot be separated; God and Sakti are like fire and heat of fire.

Devi-worship or Sakti-worship is therefore worship of God's glory, of God's greatness and supremacy. It is adoration of the Almighty. It is unfortunate that Devi is misunderstood as a blood-thirsty Hindu-Goddess. No, Devi is not the property of the Hindu alone. Devi does not belong to any religion. Devi is the conscious power of the Deva. Let this never be forgotten. The words Devi, Sakti etc. and the ideas of the different forms connected with these names are concessions given to the limitations of human knowledge, human comprehension. Bhagavan Sri Krishna says in the Gita, 'This is only My lower nature Sakti; beyond this is my higher nature, the Original Sakti, the life-principle which sustains this entire universe'. The Upanishad says, "The Para Sakti, the Supreme Power of this God, is heard of in various ways; this Power is the nature of God manifesting as knowledge, strength and activity." Truly speaking all beings of the universe are Sakti worshippers, for there is none who does not love and long for power in some form or other. Physicists and scientists have proved now that everything is pure imperishable energy. This energy is only a form of Divine-Sakti which exists in every form of existence.

Since Sakti cannot be worshipped in its essential nature, it is worshipped as conceived of in its manifestations viz., creation, preservation and destruction. Sakti, in relation to these three functions, is Sarasvati, Lakshmi and Kaali. These, as is evident, are not three distinct Devis, but the one formless Devi worshipped in three different forms. Durga Puja or Navaratri is the festive occasion of the 'nine-day-worship of Maha-Kaali, Maha-Lakshmi and Maha-Sarasvati', the Divinity of the Universe adored in three ways.

Sarasvati is cosmic Intelligence, cosmic Consciousness, cosmic Knowledge. Worship of Sarasvati is necessary for Buddhi-Suddhi, Viveka Vichara-Sakti, Jnana, self-illumination. Lakshmi does not mean more material wealth like gold, cattle etc. All kinds of prosperity, glory, magnificence, joy, exaltation, greatness, come under the grace of Goddess Lakshmi. Sri Appayya Dikshitar calls even final Liberation as 'Moksha-Samrajya Lakshmi'. Hence worship of Lakshmi means the worship of Divinity, the power that dissolves multiplicity in unity. The worship of Devi is therefore the explanation of the entire process of spiritual Sadhana in all its aspects.

During Durga Pula or Navaratri observe strict Anushtana and purify your inner spiritual nature. This is the most auspicious time in the year for Mother-Worship. Read Saptasati or Devi Mahatmya and Lalita Sahasranama. Do Japa of the Mantra of Devi. Perform formal worship with purity, sincerity and absolute devotion. Cry for the Darshan of Mother Devi. The Divine Mother will bless you with the knowledge, the peace and the joy that know no end. May the Divine Mother Durga establish righteousness or Dharma in the World! May She destroy all dark hostile forces that disturb the peace of the world! May She remove all sorts of epidemics and famine from the land! May She bring supreme peace, prosperity and undying bliss to all Her children of this world! May She transmute the Asuras or the demons or people with diabolical tendencies into Sattvic men! May She annihilate the Asuric tendencies, such as lust, anger, pride, hypocrisy, etc. in human beings, which represent Madhu Kaitabha, Mahisha, Sumbha and Nisumbha!

May She give the milk of divine wisdom to Her children and lift them up to the magnanimous heights of divine splendour and glory, the imperishable state of Kaivalya and eternal sunshine!

HYMN TOTHEMOTHER

या कुन्देन्दुतुषारहारधवला या शुभ्रवस्त्रावृता

या वीणावरदण्डमण्डण्डतकरा या श्वेतपद्मासना।

या ब्रह्माच्युतशंकरप्रभृततभदेव ैः सदा पूजिता

सा मां पातु सरस्वती भगवती तनैःशेषिाड्यापहा।।

माता मरकतश्यामा मातङ्गी मदशातलनी ।

कटाक्षयतु कल्याणी कदम्बवनवातसनी ।।

यि मातङ्गतनये ियि नीलोत्पलद्युते ।

यि सङ्गीतरतसके ियि लीलाशुकतप्रये ।।

DEVI MANTRAS

(FOR JAPA)

ॐ नमश्चण्डण्डकाय

ॐ ऐं ंह्रीं ंक्रीं ंचामुण्डाय तवच्चे

ॐ श्रीदुगााय नमैः

ॐ श्रीमहालक्ष्म्य नमैः

ॐ श्रीसरस्वत्य नमैः

ॐ दुगाां देवीं ंशरणमहं प्रपद्ये

ॐ नीलां देवीं ंशरणमहं प्रपद्ये

अथ सप्तश्लोकी दुर्गा

तशव उवाच-

देतव तं्वं भक्तसुलभे सवाकायातवधातयतन ।
कलौ तह कायातसद्ध्यर्ामुपायं बूरूतह यत्नतैः ।।

देवुयुवाच-

शृणु देव प्रवक्ष्यातम कलौ सवेष्टसाधनम् ।
मया तव व सेनेहेनाप्यम्बासुतुततैः प्रकाश्यते ।।
ॐ अस्य श्रीदुगासप्तश्लोकीस्तोत्रमन्त्रस्य नारायण ऋतषैः,
अनुष्टुप् छन्दैः, श्रीमहाकालीमहालक्ष्मीमहासरस्वत्योदेवतौः
श्रीदुगाप्रीत्यर्ं सप्तश्लोकीदुगापाठे तवतनयोगैः।

ॐ ज्ञाततनामतप चेतांतस देवी भगवती तहसा।
बलादाकृष्य मोहाय महामाया प्रयच्छतत ।। १ ।।

दुगे सूमृता हरतस भीततमशेषिनौः
स्वसै्यः सूमृता मततमतीव शुभां ददातस।
दाररद्र्यदुैःखभयहाररतण का त्वदन्या
सवोपकारकरणाय सदार्द्रतचत्ता ।। २ ।।

सवामङ्गलमाङ्गल्ये तशवे सवार्ासातधके
शरण्ये त्र्यम्बके गौरर नारायतण नमोऽसुतु ।। ३ ।।

सवामङ्गलमाङ्गल्ये तशवे सवार्ासातधके
शरण्ये त्र्यम्बके गौरर नारायतण नमोऽसुतु ते ।। ४ ।।

सवास्वरूपे सवेशे सवाशण्डक्तसमण्डिते ।

भयेभ्यस्त्रातह नो देतव दुगे देतव नमोऽसुतु ते ।। ५।।

रोगानशेषानपहंतस तुष्टा

रुष्टा तु कामान् सकलानभीष्टान् ।

त्वामातश्रतानां न तवपन्नराणां

त्वामातश्रता ह्याश्रयतां प्रयाण्डन्

।। ६।।

सवााबाधाप्रशमनं त्रलोक्यस्याण्डखलेश्वरर ।

एवमेव त्वया कायामस्मद्वररतवनाशनम्

।।७।।

॥ इतत श्रीसप्तश्लोकी दुगाा समूपूणाा ।।

ऋग्वेदोक्तं देवीसूक्तम्

ॐ अहतमत्यष्टचास्य सूक्तस्य वागाम्भृणी ऋतषैः, श्री आतदत्यश्चाग्नीसायणावल्लिः गती, तशष्टानां च तत्रष्टुप् छन्दैः, श्रीदेवीमाहात्म्यपाठे तवतनयोगैः

ध्यानम्

ॐ तसंहस्ा शतशशेखरा मरकतप्रख्यश्चतुतभाभुिैः।

शंखं चक्रधनुैःशरांश्च दधती नेत्रण्डस्त्रतभैः शोतभता ।

आमुक्ताङ्गदहारकंकणरणत्काञ्चीरणनूपुरा

दुगाा दुगाततहाररणी भवतु नो रत्नोल्लसत्कुण्डला ।।

देवीसूक्तम्

ॐ अहं रुद्रेद्तभवासुतभश्चरायहमातदत्यरुत तवश्चदेवैः ।
अहं तमत्रावरुणोभा तबभयाहतमन्द्राग्नी अहमतश्चनोभा ।। १ ।।

अहं सोममाहनसं तबभयाहं त्वष्टारमुत पूषणं भगम् ।
अहं दधातम र्द्तवणं हतवष्मते सुप्रावे्ये यिमानाय सिुते ।। २ ।।

अहं राष्टरी संगमनी वसूनां तचतकतुषो प्रर्मा यतज्ञयानाम्।
तां मा देवा व्यदधुः पुरुत्राभूररस्त्रां भूयावेशयन्ीम् ।। ३ ।।

मया सो अन्नमतत्त यो तवपश्यतत यैः प्रातणतत य ईं ऋणोतुयुक्तम्।
अमन्वो मां त उपतक्षयण्डन् शुरुतध शुरुत श्रण्डिवं ते वदातम ।। ४ ।।

अहमेव स्वयतमदं वदातम ुिष्टं देवेतभरुत मानुषेतभः ।
यं कामयते तं तमुग्रं कृणोतम तं ब्रह्माणं तमृतषं तं सुमेधाम् ।। ५ ।।

अहं रुद्राय धनुरातनोतम ब्रह्मतद्वषे शरवे हन्वा उ।
अहं ाय समदं कृणोयहं द्यावापृतर्वी आतववेश ।। ६ ।।

अहं सुवे तपतरमस्य मूिन् मम योतनरप्स्वन्ैः समुरे्द्।
ततो तवततष्ेठ भुवनानु तवश्वोतामूं द्यां वष्माणोपसूपृशातम ।। ७ ।।

अहमेव वात इव प्रवायारभमाणा भुवनातन तवश्वा।

परो तदवापर एना पृतर्व्यतावती मतहना संबभूव ।। ८ ।।

इतत ऋग्वेदोक्तं देवीसूकं समाप्तम् ।

ॐ तत् सत् ॐ

अथ देव्गाः कवचम्

ॐ अस्य श्रीचण्डीकवचस्य ब्रह्मा ऋतषैः, अनुष्टुप् छन्दैः, चामुण्डा देवता, अङ्गन्यासोक्त
बीम्, तदग्बन्धदेवतास्तत्त्वम्, श्रीगदम्बा- प्रीत्यर्े सप्तशतीपाठाङ्गत्वेन ि पे तवतनयं
ॐ नमश्चण्डण्डकाय ।।

माकाण्ेडेय उवाच

ॐ यद्गुह्यं परमं लोके सवारक्षाकरं नृणाम्।

यन्न कस्यतचदाख्यातं तन्ेमे बूरूतह तपतामह ।। १ ।।

ब्रह्मोवाच

अण्डस्त गुह्यतमं तवप्र सवाभूतोपकारकम्।

देव्यासुतु कवचं पुण्यं तचूछृणुष्व महामुने ।। २ ।।

प्रर्मं शलपुत्रीतत तद्वतीयं ब्रह्मचाररणी ।

तृतीयं चन्द्रघण्ेटेतत कूष्माण्ेडेतत चतुर्ाकम् ।। ३ ।।

पञ्चमं स्कन्दमातेतत षष्ठं कात्यायनी तर्ा।

सप्तमं कालरात्रीतत महागौरीतत चाष्टमम् ।। ४ ।।

नवमं तसण्डिदात्री च नवदुगाौः प्रकीतताौः।

उक्तान्येतातन नामातन ब्रह्मणव महात्मना ।। ५ ।।

अतग्नना दह्यमानासुतु शतुरुमध्यगता रणे ।

तवषमे दुगामे चव भयातौः शरणं गतौः। ।। ६ ।।

न तेषां ियते तंकंतचदशुभं रणसंकटे ।
आपदं न च पश्यण्डन् शोकदुःखभयं करीम् ।। ७ ।।

यसुतु भक्त्या सूमृता तनत्ंयं तेषां वृण्डैः प्रियते।
ये त्वां स्मरण्डन् देवेतश रक्षतस तान्न संशयैः ।। ८।।

पे्रेतसंस्ा तु चामुण्डा वाराही मतहषासना।
ऐन्द्री गिसमारूढा वष्णवी गरुडासना ।।९।।

नारतसंही महावीयाा तशवदूती महाबला ।
माहेश्वरी वृषारूढा कौमारी तशण्डखवाहना ।।१०।।

लक्ष्मीः पद्मासना देवी पद्महस्ता हररतप्रया
शे्वेतरूपधरा देवी ईश्वरी वृषवाहना ।।११।।

ब्राह्मी हंससमारूढा सवााभरणभूतषता।
इत्येता मातरैः सवौः सवायोगसमण्डितौः ।। १२ ।।

नानाभरणशोभाढ्या नानारत्नोपशोतभतौः ।

शे्रेष्ठ श्च मौण्डक्तकैः सवाा तदव्यहारप्रलण्डम्बतभैः ।। १३ ।।

इन्द्रनीलमाहानील ैः पद्मरागैः सुशोभनैः ।
दृश्यने् रमारूढा देव्यैः क्रोधसमाकुलौः ।। १४ ।।

शंखं चक्ंरं गदां शण्डक्ंतं हल च मुसलायुधम्।
खेटकं तोमरं चव परशुं पाशमेव च ।।१५।।

कुन्ायुधं तत्रशूलं च शाङ्गामायुधमुत्तमम्।
दत्यानां देहनाशाय भक्तानामभयाय च ।। १६ ।।

धारयन्त्यायुधानीत्ंथं देवानां च तहतायव।
नमस्ेतेऽसुतु महारौरे्द् महाघोरपराक्रमे ॥१७॥

महाबले महोत्साहे महाभयतवनातशतन ।
त्रातह मां देतव दुष्प्रेक्ष्ये शतूरूणां भयवण्डिानी ।। १८ ।।

प्राच्यां रक्षतु मामन्द्री आगे्नेय्यामतग्नदेवता ।
दतक्षणेऽवतु वाराही नक्र्त्यां खड्गधाररणी ।। १९ ।।

प्रतीच्यां वारुणी रक्षेद्वायव्यां मृगवातहनी ।

उदीच्यां पातु कौबेरी ऐशान्यां शूलधाररणी ।।२०।।

ऊर्ध्वां ब्रह्मातण मे रक्षेदधस्ताद्वष्णवी तरा।
एवं दश तदशो रक्षेच्चामुण्डा शववाहना ।। २१ ।।

िया मामग्रतैः पातु तविया पातु पृष्ठतैः।
अतिता वामपाशे्वे तु दतक्षणे चापरातिता ।। २२ ।।

तशखां मे द्योततनी रक्षेदुमा मूतना व्यवण्डस्ता।
मालाधरी ललाटे च भ्रुवौ रक्षेद्यशण्डस्वनी ।।२३||

नेत्रयोतश्चत्रनेत्रा च यमघण्टा तु पाश्वाके ।
तत्रनेत्रा च तत्रशूलेन भ्रुवोमाधे्ये च चण्डण्डका ।।२४||

शंण्डखनी चक्षुषोमाधे्ये श्रोत्रयोद्वारवातसनी ।
कपोलौ कातलका रक्षेत् कणामूले तु शंकरी ।।२५||

नातसकायां सुगन्धा च उत्तरोषे्ठ च चतचाका।
अधरे चामृताबाला तिह्वायां च सरस्वती ।। २६ ।।

दन्ान् रक्षतु कौमारी कण्ठदेशे तु चण्डण्डका ।

घण्डण्टकां तचत्रघण्टा च महामाया च तालुके ।।२७।।

कामाक्षी तचबुकं रक्षेद् वाचं मे सवामङ्गला।
ग्रीवायां भर्द्काली च पृष्ठवंशे धनुधारी ।।२८।।

नीलग्रीवा बतहैः कण्ठे नतलकां नलकूबरी ।
स्कन्धयौः खड्तगनी रक्षेद् बाहू मे वज्रधाररणी ।। २९ ।।

हस्तयोदाण्डण्डनी रक्षेदण्डम्बका चाङ्गुलीषुच।
नखाञ्छूलेश्वरी रक्षेत् कुक्षौ रक्षेन्नरेश्वरी ।।३०।।

स्तनौ रक्षेन्महादेवी मनैः शोकतवनातशनी।
हृदये लतलता देवी उदरे शूलधाररणी ।। ३१ ।।

नाभौ च कातमनी रक्षेद् गुह्यं गुह्येश्वरीतरा।
मेढंर रक्षतु दुगान्धा पायुं मे गुह्यवातहनी ।।३२ ।।

कट्यां भगवती रक्षेदूरू मे मेघवाहना ।
ङ्घे महाबला रक्षेत् ानू माधवनातयका ।।३३ ।।

गुल्फयोनाारतसंहीं ंच पादपृष्ठे तु कौतशकी।

पादाङ्गुलीः श्रीधरी च तलं पातालवातसनी ।। ३४ ।।

नखान् दंष्टरकराली च केशांश्चवोर्ध्वाकेतशनी।
रोमकूपेषु कौमारी त्वचं योतगश्वरी तरा ।।३५ ।।

रक्तमज्जावसामांसान्यण्डस्मेदांतस पावाती।
अन्त्रातण कालरातत्रश्च तपत्तं च मुकुटेश्वरी ।। ३६ ।।

पद्मावती पद्मकोशे कफे चूडामतणस्तरा।
ज्वालामुखी नखज्वालामभेद्या सवासण्डन्धषु ।। ३७ ।।

शुक्रं ब्रह्माणी मे रक्षेच्छायां छत्रेश्वरी तरा।
अहंकारं मनो बुण्डंरिक्षेन्मे धमाधाररणी ॥३८ ॥

प्राणापानौ तरा व्यानमुदानं च समानकम् ।
वज्रहस्ता च मे रक्षेत् प्राणान् कल्याणशोभना ।।३९।।

रसे रूपे च गन्धे च शब्देदे स्पशे च योतगनी।
सत्त्वं रिस्तमश्चव रक्षेन्नारायणी सदा ।।४० ।।
आयू रक्षतु वाराही धमां रक्षतु पावाती।
यशः कीततां च लक्ष्मीं ंच सदा रक्षतु वष्णवी ॥ ४१ ॥

गोत्रतमन्द्राणी मे रक्षेत् पशून् रक्षेच्च चण्डण्डका।
पुत्रान् रक्षेन्महालक्ष्मीभाायां रक्षतु भरवी ॥ ४२ ॥

धनेश्वरी धनं रक्षेत् कौमारी कन्यका तरा।
पन्थानं सुपरा रक्षेन्मागां क्षेमंकरी तरा ॥ ४३ ॥

रिद्वारे महालक्ष्मीतविाया सततं ण्डस्ता।
रक्षाहीनं तु यत् स्ानं वतिातं कवचेन तु ॥ ४४ ॥

तत्सवां रक्ष मे देतव ियन्ी पापनातशनी।
सवारक्षाकरं पुण्यं कवचं सवादा िपेत् ॥ ४५ ॥

इदं रहस्यं तवप्रषे भक्त्या तव मयोतदतम्।
पदमेकं न गच्छेतुतु यदीच्छेचुछुभमात्मनैः ॥ ४६ ॥

कवचेनावृतो तनत्यं यत्र यत्रव गच्छतत।
तत्र तत्रारालाभश्च तवियैः सावाकातलकैः ॥ ४७ ॥

यं यं तचन्यते कामं तं तं प्राप्नोतत तनतश्चतम्।
परमश्वयामतुलं प्राप्स्यते भूतले पुमान् ॥ ४८ ॥

तनभायो ि यते मत्यौः

संग्रामेष्वपरातितैः । त्रलोक्ये तु ॥ ४९ ॥

भवेतूपूज्यैः कवचेनावृतैः पुमान्

इदं तु देव्यौः कवचं देवानामतप दुलाभम्।

यैः पठेत्प्रयतो तनत्ंयं तत्रसन्ंध्यं श्रियाण्डितैः ॥ ५० ॥

दवीकला भवेत्तस्य त्रलोक्ये चापरातितैः।

ीवैद्वषाशतं साग्रमपमृतुयुतववतातैः ॥ ५१ ॥

नश्यण्डन् व्याधयैः सवे लूतातवस्फोटकादयैः।

स्ावरं ि ङ्गमं चव कृतत्रमं चव यतद्वषम् ।। ५२ ।।

अतभचारातण सवाातण मन्त्रयन्त्रातण भूतले।

भूचरौः खेचराश्चव ि लिाश्चौपदेतशकौः ।।५३।।

सहि कुलि माला डातकनी शातकनीतरा्।

अन्नरक्षचरा घोरा डातकन्यश्च महारवौः ।।५४ ।।

ग्रहभूततपशाचाश्च यक्षगन्धवाराक्षसौः ।

ब्रह्मराक्षसवेतालौः कूष्माण्डा भरवादयैः ।।५५ ।।

नश्यण्डन् दशानात्तस्य कवचेनावृतो तह यैः।
मानोन्नततभावेर्द्ज्ञस्तिीवृण्डिः परा भवेत् ।।५६।।
यशोवृण्डिभावेत् पुंसां कीतताावृाण्डिश्च ायते।
तस्मात् िपेत् सदा भक्तैः कवचं कामदंमुने ।।५७ ।।

पिेत् सप्तशतीं ंचण्डीं ंकृत्वा तु कवचं पुरा।
तनतवाघ्नेन भवेत् तसण्डिश्चण्डीपसमुद्भवा ।।५८ ।।

यावद्भूमण्डलं धत्ते सशलवनकाननम्।
तावतत्तष्ठतत मेतदन्यां सन्ततैः पुत्रपौतत्रकी ।।५९ ।।

देहान्े परमं स्ानं सुररतप सुदुलाभम् ।
प्राप्नोतत पुरुषो तनत्ंयं महामायाप्रसादतैः ।। ६० ।।

तत्र गच्छतत गत्वासौपुनश्चागमनं नतह।
लभते परमं स्ानंतशवेन समतां व्रित् ॥ ६१ ॥

इततश्रीमाकाण्े डेयपुराणेहररहरब्रह्मतवरतचतंदेवीकवचंसमाप्तम्।

अथ अर्गलस्तोत्रम्

ॐ अस्य श्रीअगालास्तोत्रमन्त्रस्य तवषुणुऋातषैः, अनुष्टुप्छन्दः, श्रीमहालक्ष्मीदेवता, श्रीगदम्बाप्रीतये सप्तशतीपाठाङ्गत्वेन िपे तवतनयोगैः ।।

ॐ नमश्चण्डण्डकाय ।।

माकाण्डेयउवाच

ॐ िय त्वं देतव चामुण्डे िय भूतापहाररतण।

यि सवागते देतव कालरातत्र नमोऽसुतु ते ॥ १ ॥

यिन्ी मङ्गला काली भर्द्काली कपातलनी।

दुगाा तशवा क्षमा धात्री स्वाहा स्वधा नमोऽसुतुते ॥ २ ॥

मधुकटभतवर्ंध्वंतस तवधातृवरदे नमैः ।

रूपं देतह ियं देतह यशो देतह तद्वषो ितह ॥ ३ ॥

मतहषासुरतननाातश भक्तानां सुखदे नमैः।

रूपं देतह ियं देतह यशो देतह तद्वषो ितह ॥ ४ ॥

धूम्रनेत्रवधे देतव धमाकामार्दातयनी ।

रूपं देतह ियं देतह यशो देतह तद्वषो ितह ॥ ५ ॥

रक्तबिवधे देतव चण्डमुण्डतवनातशतन ।

रूपं देतह ियं देतह यशो देतह तद्वषो ितह ॥ ६ ॥

तनशुम्भशुम्भतननाातश त्र लोक्यशुभदे नमैः।
रूपं देतह ियं देतह यशो देतह तद्वषो ितह ॥ ७ ॥

वण्डन्दतांतियुगे देतव सवासौभाग्यदातयतन।
रूपं देतह ियं देतह यशो देतह तद्वषो ितह ॥ ८ ॥

अतचन्त्यरूपचररते सवाशतुरुतवनातशतन ।
रूपं देतह ियं देतह यशो देतह तद्वषो ितह ॥ ९ ॥

नतेभ्यैः सवादा भक्त्या चापणे दुररतापहे
रूपं देतह ियं देतह यशो देतह तद्वषो ितह ।।१०।।

सुतुवद्भ्यो भण्डक्तपूवां त्वां चण्डण्डके व्यातधनातशतन।
रूपं देतह ियं देतह यशो देतह तद्वषो ितह ।।११।।

चण्डण्डके सततं युि ियन्ी पापनातशतन
रूपं देतह ियं देतह यशो देतह तद्वषो ितह ।।१२ ।।

देतह सौभाग्यमारोग्ंयं देतह देतव परं सुखम् ।

रूपं देतह ियं देतह यशो देतह तद्वषो ितह ।। १३ ।।

तवधेतह देतव कल्याणं तवधेतह तवपुलां तश्रयम्।
रूपं देतह ियं देतह यशो देतह तद्वषो ितह ।। १४ ।।

तवधेतह तद्वषतां नाशं तवधेतह बलमुच्चक ैः।
रूपं देतह ियं देतह यशो देतह तद्वषो ितह ।। १५ ।।

सुरासुरतशरोरत्नतनघृष्टचरणेऽण्डम्बके ।
रूपं देतह ियं देतह यशो देतह तद्वषो ितह ।। १६ ।।
तवद्यावन् यशस्वन् लक्ष्मीवन्ञ्च मां कुरु।
रूपं देतह ियं देतह यशो देतह तद्वषो ितह ॥ १७॥

देतव प्रचण्डदोदाण्डदत्यदपातनषूतदतन ।
रूपं देतह ियं देतह यशो देतह तद्वषो ितह ।।१८ ।।

प्रचण्डदत्यदपाघ्ने चण्डण्डके प्रणताय मे ।
रूपं देतह ियं देतह यशो देतह तद्वषो ितह ।।१९।।

चतुभ्भिो चतुवाक्त्रसंसुतुते परमेश्वरर ।
रूपं देतह ियं देतह यशो देतह तद्वषो ितह ।।२०।।

कृष्णेन संसुतुते देतव शश्वद्भक्त्या सदाण्डम्बके।
रूपं देतह ियं देतह यशो देतह तद्वषो ितह ।।२१।।

तहमाचलसुतानार्संसुतुते परमेश्वरर ।
रूपं देतह ियं देतह यशो देतह तद्वषो ितह ।।२२।।

इन्द्राणीपततसद्भावपूतिते परमेश्वरर ।
रूपं देतह ियं देतह यशो देतह तद्वषो ितह ।।२३।।

देतव भक्तिनोद्दामदत्तानन्दोदयेऽण्डम्बके।
रूपं देतह ियं देतह यशो देतह तद्वषो ितह ।।२४।।

भायाां मनोरमां देतह मनोवृत्तानुसाररणीम्।
रूपं देतह ियं देतह यशो देतह तद्वषो ितह ।।२५।।
तारणीं ंदुगासंसारसागरस्याचलोद्भवे ।
रूपं देतह ियं देतह यशो देतह तद्वषो ितह ।।२६।।
इदं स्तोत्रं पतठत्वा तु महास्तोत्रं पठेन्नरैः।
सप्तशतीं ंसमाराध्य वरमाप्नोतत दुलाभम् ।।२७।।

इतत श्रीमाकाण्डेयपुराणे अगालास्तोत्रं समाप्तम् ।

अथ कीलकस्तोत्रम्

ॐ अस्य श्रीकीलकमन्त्रस्य तशव ऋतषैः, अनुष्टुछ्न्दैः, श्रीमहासरस्वतीदेवता, श्रीगदम्बाप्रीत्यर्थे सप्तशतीपाठाङ्गत्वेन िपे तवतनयोगैः ।

ॐ नमश्चण्डण्डकाय ।

माकाण्डेय उवाच

ॐ तवशिुज्ञानदेहाय तत्रवेदीतदव्यचकुषुषे।

शे्रयैः प्राण्डप्ततनतमत्ताय नमैः सोमिाधाररणे ॥ १ ॥

सवामेततद्विनीयान्मन्त्राणामतप कीलकम्।

सोऽतप क्षेममवाप्नोतत सततं िप्यतत्परैः ॥ २ ॥

तसद्ध्यनुत्युच्चाटनादीतन कमाातण सकलान्यतप।

एतेन सुतुवतां देवीं ंस्तोत्रवृन्देन भण्डक्ततैः ॥ ३ ॥

न मन्त्रो नौषधं तस्य न तकतञ्चदतप तवद्यते ।

तवना िपे्येन तसद्ध्येतुतु सवामुच्चाटनातदकम् ॥ ४ ॥

समग्राण्यतप सेत्स्यण्डन् लोकशंकाततममांहरैः।

कृत्वा तनमन्त्रयामास सवामेवतमदं शुभम् ॥ ५ ॥

स्तोत्रं व चण्डण्डकायासुतु तच्च गुह्यं चकार सैः ।

समाप्नोतत स पुण्येन तां यत्रावतन्नयन्त्रणाम् ॥ ६ ॥

सोऽतप क्षेममवाप्नोतत सवामेव न संशयैः ।
कृष्णायां वा चतुदाश्यामष्टयां वा समातहतैः ॥ ७ ॥

ददातत प्रततगृह्णातत नान्यर्षा प्रसीदतत।
इत्ंथंरूपेण कीलेन महादेवेन कीतलतम् ॥ ८ ॥

यो तनष्कीलां तवधायनां चण्डीं ंिपतत तनत्यशैः।
स तसैिः स गणैः सोऽर् गन्धवो ियते धुरुवम् ॥ ९ ॥

न चवापाटवं तस्य भयं क्वातप न ियते।
नापमृतुयुवशं यातत मृते च मोक्षमापुनुयात् ॥ ९० ॥

ज्ञात्वा प्रारभ्य कुवीत ह्यकुवाणो तवनश्यतत।
ततो ज्ञात्ववव समूपूणातमदं प्रारभ्यते बुधैः ॥ ११ ॥

सौभाग्यातद च यण्डत्कतञ्चद् दृश्यते ललनाने।
तत्सवां तत्प्रसादेन तेन िप्यतमदं शुभम् ।।१२।।

शनसुतु िप्यमानेऽण्डस्मन् स्तोत्रे सम्पतत्तरुच्चकैः ।

भवत्येव समग्रातप ततैः प्रारभ्यमेव तत् ॥ १३ ॥

ऐश्वयां तत्प्रसादेन सौभाग्यारोग्यमेव च।
शत्रुरहातनैः परो मोक्षैः सूतूयते सा न तंकं िनैः ।। १४ ।।

चण्डण्डकां हृदयेनातप यैः स्मरेत् सततं नरैः।
हृद्ंयं काममवाप्नोतत हृतद देवी सदा वसेत् ।। १५ ।।

अग्रतोऽमुं महादेवकृतं कीलकवारणम् ।
तनष्कीलञ्च तरा कृत्वा पतठतव्ंयं समातहतैः ।।१६ ।।

इतत श्रीभगवत्यौः कीलकस्तोत्ंरं समाप्तम् ।

अथ ऋग्वेदोक्ंतं रगत्रत्रसूक्तम्

रातत्रसूक्तस्य कुतशक ऋतषैः रातत्रदेवता, गायत्री छन्दैः, श्रीगदम्बाप्रीत्यर्े सप्तशती प
पिे तवतनयोगैः ।
ॐ रात्री व्यख्यदायती पुरुत्रा देव्यक्षतभैः । तवश्वा अतध तश्रयोऽतधत ।। १ ।।
ओवाप्रा अमत्याा तनवतो देवुयुद्वतैः । ज्योततषा बाधते तमैः ।।२ ।।
तनरु स्वसारमसूकृतोषसं देव्यायती । अपेदु हासते तमैः ॥ ३ ॥

सा नो अद्य यस्या वयं तन ते यामन्नतवक्षमतह । वृक्षे न वसततं वयौः४ ॥

तन ग्रामासो अतवक्षत तन पद्वन्तो तन पतक्षणैः । तन श्येनासतश्चदतर्त्रासैः५ ।

यावया वृक्यं वृकं यवय स्तेनमूये । अर्त्रा नैः सुतरा भव ॥६॥

उप मा पेतपशत्तमैः कृष्णं व्यक्तमण्डस्त । उप ऋणेव यातय ॥७॥

उप ते गा इवाकरं वृणीष्व दुतहततदावैः । रातत्र स्तोमं न तिगुयुषे ॥८॥

इतत ऋग्वेदोकं रातत्रसूक्तम् समाप्तम्।

।। ॐ श्रीदुगााय नमैः ।।

अथ श्री दुर्गासप्तशती

प्रथमोऽध्यगयाः

तवतनयोगैः

ॐ अस्य श्रीप्रर्मचररत्रस्य ब्रह्मा ऋतषैः, महाकाली देवता, गायत्रीन्छन्दः, ण्डक्तैः, रक्तदण्डन्का बीम्, अतग्नस्तत्त्वम्, ऋग्वेदैः स्वरूपम्, श्रीमहाकालीप्रीत्यर्थे तवतनयोगैः ।

महाकालीध्यानम्

खड्गं चक्रगदेषुचापपररघाञ्छूलं भुशुण्डीं ंतशरैः

शंखं संदधतीं ंकर ण्डस्त्रनयनां सवााङ्गभूषावृताम् ।

नीलाश्मद्युततमास्यपाददशकां सेवे महाकातलकां

यामस्तौत्स्वतपते हरौ कमलिो हनुं मधुं क टभम् ।।

ॐ नमश्चण्डण्डकाय

'ॐ ऐं'ं माकाण्डेयउवाच॥ १॥

सावतणौः सूयातनयो यो मनुैः कथ्यतेऽष्टमैः।

तनशामय तदुत्पतत्ंतं तवस्तराद् गदतो मम ॥ २॥

महामायानुभावेन यरा मिन्नातधपैः।

स बभूव महाभागैः सावतणास्तनयो रवैः ॥ ३॥

स्वारोतचषेऽन्रे पूवा चत्रवंशसमुद्भवैः ।

सुरर्ो नाम रिाभूत्समस्ेते तक्षततमण्डले ॥ ४ ॥

तस्य पालयतैः सयक् प्रिौः पुत्रातनवौरसान्।
बभूवुैः शत्रवो भूषौः कोलातवर्ंध्वंतसनस्तदा ॥ ५ ॥

तस्य तरभवद्युिमततप्रबलदण्डण्डनैः ।
नूयूनरतप स तयिुो कोलातवर्ंध्वंतसतभतिातैः ||६||

ततैः स्वपुरमायातो तनिदेशातधपोऽभवत् ।
आक्रानै्ः स महाभागस्तस्तदा प्रबलाररतभैः ||७||

अमात्यबातलतभदुाष्टदुाबालस्य दुरात्मतभैः।
कोशो बलं चापहृतं तत्रातप स्वपुरे ततैः ||८||

ततो मृगयाव्योि न हृतस्वायैः स भूपततैः।
एकाकी हयमारुह्य ंगाम गहनं वनम् ॥ ९ ॥

सतत्राश्रममर्द्क्षीद् तद्धिवयास्य मेधसैः ।
प्रशान्श्वापदाकीणां मुतनततशष्योपशोतभतम् ॥ १० ॥

तसी् कंतचत्स कालं च मुतनना तेन सतूकृतैः ।

इतशे्चेतश्च तवचरंस्तण्डस्मनुमुतनवराश्रमे ।।११।।

सोऽतचन्यत्तदा तत्र ममत्वाकृष्टचेतनैः ।।१२ ॥

मतूपूवौः पातलतं पूवां मया हीनं पुरं तह तत्।
मद्भृत्यस्तरसद्वृत्तधामातैः पाल्यते न वा ॥१३॥

न ाने से प्रधानो मे शूरहस्ती सदामदैः।
मम वररवशं यातैः कान् भोगानुपलप्स्स्यते ।। १४ ।।

ये ममानुगता तनत्ंयं प्रसादधनभिोनैः ।
अनुवृतत्ंतं धुरुवं तेऽद्य कुवान्त्यन्यमहीभृताम् ।। १५ ।।

असयग्व्ययशीलस्तैः कुवाण्डद्भैः सततं व्ययम्।
संतचतैः सोऽततदै्ुःखेन क्षयं कोशो गतमष्यतत ।। १६ ।।

एतच्चान्यच्च सततं तचन्यामास पातर्ावैः।
तत्र तवप्राश्रमाभ्याशे वश्यमेकं ददशा सैः ।।१७।।

स पृष्टसे्तेन कस्ंत्वं भो हेतुश्चागमनेऽत्र कैः।
सशोक इव कस्मात्ंत्वं दुमाना इव लक्ष्यसे ।। १८ ।।

इत्याकण्या वचस्तस्य भूपतैः प्रणयोतदतम्।

प्रतुयुवाच स तं व श्यैः प्रश्रयावनतो नृपम् ।।१९।।

वश्य उवाच ॥ २० ॥

समातधनाम वश्योऽहमुत्पन्नो धतननांकुले।

पुत्रदारतनारस्तश्च धनलोभादसाधुतभैः ॥२१॥

तवहीनश्च धनदारैः पुत्रादाय मे धनम् ।

वनमभ्यागतो दुैःखी तनरस्तश्चाप्तबनुधुतभैः ॥२२ ॥

सोऽहं न वेतद्म पुत्राणां कुशलाकुशलाण्डत्मकाम्।

प्रवृतत्ंतं स्विनानां च दाराणां चात्र संण्डस्तैः ॥२३॥

तंकं नु तेषां गृहे क्ेषममक्ेषमं तंकं नु साम्प्रतम् ।।२४।।

करं् ते तंकं नु सद्वृत्ता दुवृात्तौः तंकं नु मेसुतौः ।।२५ ।।

रिोवाच ।। २६ ।।

यतनारस्तो भवाँलुबै्ः पुत्रदारातदतभधानैः ॥२७॥

तेषु तंकं भवतैः स्ेनेहमनुबनातत मानसम् ||२८||

वश्य उवाच ।। २९ ।।

एवमेतद्यरा् प्राह भवानस्मद्गतं वचैः ।
तंकं करोतम न बनातत मम तनष्ठुरतां मनैः ||३०||

यैः संत्यज्य तपतृसे्नेहं धनलुब् तनाराकृतैः।
पततस्विनहादां च हातदा तेषे्वेव मे मनैः ||३१||

तकमेतन्नातभिानातम ािनन्नतप महामते।
यते्प्रेमप्रवणं तचत्तं तवगुणेष्वतप बनुधुषु ||३२||

तेषां कृते मे तनैःश्वासो दौमानस्ंयं च ायते ||३३||
करोतम तंकं यन्न मनसे्तेष्वप्रीततषु तनष्ठुरम् ||३४||

माकाण्डेयउवाच।।३५।।

ततस्तौ सतहतौ तवप्र तं मुतनं समुपण्डस्तौ ||३६||
समातधनाम वश्योऽसौ स च पातरा्वसत्तमैः ॥ ३७॥

कृत्वा तु तौ यरान्यायं यराहां तेन संतवदम्।
उपतवष्टौ करौः कातश्चच्चक्रतुवैश्यपातरा्वौ ॥३८॥

रिोवाच ।। ३९ ।।

भगवंस्त्वामहं प्रष्टुतमच्छायेकं वदस्व तत् ॥४०॥

दुःखाय यन्मे मनसः स्वतचत्तायत्ततां तवना ॥ ४१ ॥

ममत्वं गतराज्यस्य राज्याङ्गेष्वण्डखलेष्वतप।
ानितोऽतप यराज्ञस्य तकमेतनुमुतनसत्तम ॥४२॥

अयं च तनकृतैः पुत्रदररभृात्यस्तरोण्डितैः।
स्विनेन च संत्यक्तस्तेषु हादी तराप्यतत ।।४३ ।।

एवमेष तराहं च द्वावप्यत्यन्तदुःण्डखतौ।
दृष्टदोषेऽतप तवषये ममत्वाकृष्टमानसौ ।।४४ ।।

तण्डत्कमेतन्महाभाग यन्मोहो ज्ञाततनोरतप।
ममास्य च भवत्येषा तववेकान्धस्य मूढता ।।४५ ।।

ऋतषरुवाच ।। ४६ ।।

ज्ञानमण्डस्त समस्तस्य ानोतवाषयगोचरे ।
तवषयश्च महाभाग यातत चवं पृक् पृक् ।।४७ ।।

तदवान्धौः प्रातणनैः केतचर्दात्रावन्धास्तरापरे।
केतचतद्दवा तरा रात्रौ प्रातणनसुतुल्यदृष्टयैः ।।४८ ।।

ज्ञाततनो मनुौः सत्यं तंकं तु ते न तह केवलम् ।

यतो तह ज्ञाततनैः सवे पशुपतक्षमृगादयैः ।।४९ ।।

ज्ञानं च तन्मनुष्याणां यत्ेतेषां मृगपतक्षणाम्।
मनुष्याणां च यत्ेतेषां तुल्यमन्यत्तरे्भयौः ॥४०॥

ज्ञानेऽतप सतत पश्यतान् पतङ्गाञ्छावचञ्चषु।
कणमोक्षादृतान्मोहात्पीड्यमानानतप कुषुधा ॥४१॥

मानुषा मनिुव्यिा सातभलाषौः सुतान् प्रतत।
लोभात्प्रतुयुपकाराय नितान् तंकं न पश्यतस ॥५२॥

तरे्तप ममतावत्ेते मोहगते तनपाततौः
महामायाप्रभावेण संसारण्डस्ततकाररणा ॥५३॥

तन्नात्र तवस्मयैः कायो योगतनर्द् ेगत्पतैः।
महामाया हरेश्चषा तया सम्मोह्यते ेगत् ।।५४ ।।

ज्ञाततनामतप चेतांतस देवी भगवती तह सा।
बलादाकृष्य मोहाय महामाया प्रयच्छतत ।।५५।।

तया तवसृज्यते तवश्ंवं ेगदेतच्चराचरम् ।

स षा प्रसन्ना वरदा नृणां भवतत मुक्तये ।।५६ ॥

सा तवद्या परमा मुक्तेतेहेतुभूता सनातनी ||५७||

संसारबन्धहेतुश्च स व सवेश्वरेश्वरी ।।५८ ।।

रिोवाच ।।५९ ।।

भगवन् का तह सा देवी महामायेतत यां भवान्।

ब्रवीतत कर्मुत्पन्ना सा कमाास्याश्च तंकं तद्वि ||६० ॥

यत्प्रभावा च सा देवी यत्स्वरूपा यदुद्भवा ।।६१ ।।

तत्सवां श्रोतुतमच्छातम त्वत्तो ब्रह्मतवदां वर ।।६२ ॥

ऋतषरुवाच ।। ६३ ।।

तनत्यव सा िगनूमूतातास्तया सवातमदं ततम् ||६४||

तर्ातप तत्समुत्पतत्तबाहुधा शूरूयतां मम ।।६५ ।।

देवानां कायातसद्ध्यर्ामातवभावतत सा यदा।

उत्पन्नेतत तदा लोके सा तनत्याप्यतभधीयते ॥६६॥

योगतनर्द्रां यदा तवषुणिागत्येकाणावीकृते ।

आस्तीया शेषमभित्कल्पान् भगवान् प्रभुः ॥६७॥

तदा द्वावसुरौ घोरौ तवख्यातौ मधुकटभौ ।

तवषुणुकणामलोद्भूतौ हनुं ब्रह्माणमुद्यतौ ||६८||

स नातभकमले तवष्णौः ण्डस्तो ब्रह्मा प्रिापततैः।
दृष्वा तावसुरौ चोग्री प्रसुप्तं च ि नादानम् ।।६९ ।।

तुष्टाव योगतनर्द्रां तामेकाग्रहृदयण्डस्तैः।
तवबोधनाऱ्ाय हरेहाररनेत्रकृतालयाम् ||७०||

तवशे्वेश्वरीं ंि गात्रीं ंण्डस्ततसंहारकाररणीम्।
तनर्द्रां भगवतीं ंतवष्णोरतुलां तिसैः प्रभुैः ।।७१ ।।

ब्रह्मोवाच ।। ७२ ।।

त्ंवं स्वाहा त्ंवं स्वधा त्ंवं तह वषट्कारैः स्वराण्डत्मका।
सुधा त्वमक्षरे तनत्ये तत्रधा मात्राण्डत्मका ण्डस्ता ।।७३ ।।

अधामात्राण्डस्ता तनत्या यानुच्चायाा तवशेषतैः।
त्वमेव सन्ध्या सातवत्री त्ंवं देविननी परा ||७४ ।।

त्वय तियाते तवशं्वं त्वयततूसृिते ि गत् ।
त्वय तत्पाल्यते देतव त्वमत्स्यन्े च सवादा ।।७५ ।।

तवसृष्टौ सृतष्टरूपा त्ंवं ण्डस्ततरूपा च पालने ।

तरा संहततरूपाने िगतोऽस्य िगन्मये ।।७६ ।।

महातवद्या महामाया महामेधा महासूमृततैः।
महामोहा च भवती महादेवी महासुरी ।।७७||

प्रकृततस्ंत्वं च सवास्य गुणत्रयतवभातवनी।
कालरातत्रमाहारातत्रमोहरातत्रश्च दारुणा ।।७८ ।।

तं्वं श्रीस्त्वमीश्वरी तं्वं ह्रीस्ंत्वं
बुण्डिबोधलक्षणा । लज्जा ।।७९ ।।
पुतष्टस्तरा तुतष्टस्ंत्वं शाण्डनै्ः
क्षाण्डमेवी च शूतलनी घोरा गतदनी चतक्रणीतरा।
शंण्डखनी चातपनी बाणभुशुण्डीपररघायुधा ||८०||

सौया सौयतराशेषसौयेभ्यस्त्वततसुन्दरी।
परापराणां परमा त्वमेव परमेश्वरी ।।८१ ।।

यच्च तंकंतचत्क्वतचद्वसुतु सदसद्वाण्डखलाण्डत्मके ।
तस्य सवास्य या शण्डक्तैः सा तं्वं तंकं सूतूयसे मया ।।८२ ।।

यया त्वया िगत्स्रष्टा िगत्पाातत्त यो िगत् ।

सोऽतप तनर्द्वशं नीतैः कस्त्वां स्तोतुतमहेश्वरैः ।। ८३ ।।

तवषुणैुः शरीरग्रहणमहमीशान एव च ।
काररतास्ेते यतोऽतस्त्वां कैः स्तोतुं शण्डक्तमान् भवेत् ।।८४ ।।

सा त्वतमत्ंथं प्रभावैः स्वरुदारदेतव संसुतुता।
मोहयतौ दुराधषाावसुरौ मधुक टभौ ।। ८५ ।।

प्रबोधं च ि गत्स्वामी नीयतामचुयुतो लघु ।।८६ ॥

बोधश्च तक्रयतामस्य हनुमेतौ महासुरौ ॥८७॥

ऋतषरुवाच ।। ८८ ।।

एवं सुतुता तदा देवी तामसी तत्र वेधसा
तवष्णौः प्रबोधनाा्राय तनहनुं मधुकटभौ ।।८९ ॥

नेत्रास्यनातसकाबाहुहृदयेभ्यस्तरो्रसैः ।
तनगाय दशाने तस्ौ ब्रह्मणोऽव्यक्तिन्मनैः ।। ९०॥

उत्तस्ौ च ि गन्नार्स्तया मुक्तो ि नादानैः।
एकाणावेऽतहशयनात्ततैः स ददृशे च तौ ।।९१।।

मधुक टभौ दुरात्मानावततवीयापराक्रमौ।

क्रोधरक्ेतेक्षणावतुंतुं ब्रह्माणं ितनतोद्यमौ ।।९२।।

समुत्थाय ततस्ताभ्या युयुधे भगवान्हररैः।

पञ्चवषासहरातण बाहुप्रहरणो तवभुैः ।।९३।।

तावप्यततबलोन्मत्तौ महामायातवमोतहतौ ।।९४।।

उक्तवन्तौ वरोऽस्मत्तो तव्रयतातमततकेशवम् ।।९५।।

श्रीभगवानुवाच ।। ९६ ।।

भवेतामद्य मे तुष्टौ मम वध्यावुभावतप ।।

तकमन्येन वरेणात्र एतावण्डि वृतं मम ९७।।

ऋतषरुवाच ।। ९९ ।। ।।

वतञ्चताभ्यातमतत तदा सवामापोमयं िगत्। ९८।।

तवलोक्य ताभ्यां गतददतो भगवान् कमलेक्षणैः ।।१००।।

प्रीतौ स्वस्तव युिन श्लाघ्यस्ंत्वं मृतुयुरावयौः।

आवां ितह न यत्रोवी सतललेन पररपुलुता ।।१०१।।

ऋतषरुवाच ।।१०२ ।।

तरे्तुयुक्त्वा भगवता शंखचक्रगदाभृता ।

कृत्वा चक्रेण व ण्डच्छन्ने िघने तशरसी तयौः ।।१०३।।

एवमेषा समुत्पन्ना ब्रह्मणा संसुतुता स्वयम्।

प्रभावमस्या देव्यासुतु भूयैः शृणु वदातम ते ।।ऐं ॐ ।। १०४ ।।

इतत श्रीमाकाण्डेयपुराणेसावतणाकेमिन्नेदेवीमाहात्म्ये

मधुक टभवधोनामप्रर्मोऽध्यायैः।।१।।

SRI DURGA SAPTASHATI OR

THE DEVI MAHATMYA

(THE GLORY OF THE DIVINE MOTHER)

THE FIRST CHAPTER

Markandeya said: The eighth Manu is called Savarni, the son of Surya (Sun). I shall now tell you how he came into being. Due to the grace of Mahamaya, that lord of the Manvantara came to be the son of Surya.

There was a king called Suratha ruling over the whole earth. He ruled his subjects like his own children. He was once attacked by his enemies who tried to capture his city by force. He had a great fight with them. He was defeated in battle by those wicked ministers and kings of the hostile party and was compelled to leave his country. He felt extremely dejected, and mounting on a horse, singly went to a dense forest. There he saw an Ashram of a great Brahmin. There were many disciples in the Ashram, studying sacred lore. The king was received warmly by the sage.

There the king was wandering here and there and being caught by the force of 'mineness' he thought within himself, "Ah! What a sad state! Up to this time I was ruling this country, and now it is occupied by the enemy. My ministers were serving me faithfully, and now they are serving my enemies. My subjects were happy during my rule, and I do not know how they are being treated now. They are all serving a foreign ruler. My treasury will be completely used up by the enemies!" Thus and other things did the king ponder over.

In that Ashram, the king saw a Vaisya (the merchant-caste).

The king asked him, "Who are you? What are you doing here? Please tell me everything about you." The Vaisya said, "My name is Samadhi. I was born in a wealthy family. But I was deprived of all my property by wicked people of my neighbourhood, and all my family, wife and children deserted me, and due to poverty I have taken shelter in this forest. I am filled with grief. I do not know what has happened to my wife and what my children are doing now. Whether

they are living or dead I do not know." The king said, "When your wife and children have deserted you, when you became penniless, why then, are you so much attached to them even now?" The Vaisya said, "O king! True exactly is what you say. I also know it. But what to do? Still I love them. The nature of mind is such. It loves even the wicked wife and the wicked children who have driven me out. I cannot help it."

Markandeya said: Then they both, the king and the Vaisya, went to that sage who was residing in that Ashram. They both prostrated before the sage, and with great reverence the king questioned the sage, "O revered sage! I wish to ask you one question. O sage! I have lost all my territory. I have now nothing with me. But still I am having great attachment for my lost kingdom, wife and children. O sage, why is this? This is a Vaisya who has been deserted by his kith and kin due to his poverty and still he has got great attachment for his wife and children. We both are of the same type. We both are filled with grief. We both are deluded. Please destroy our ignorance through your wisdom.

The sage said: O king! Yes, there is that wisdom in every creature. Some animals are blind during the daytime, some are blind during the night. Some are of the same sight during night and day. Man has sight only during the day. Yet, all possess the same wisdom. What is all this? Why is this difference? Look at the moths falling on fire! Look at men falling in the fire of sensual objects! What difference is there among creatures here? In spite of intelligence, all creatures are struggling for the sake of belly. All are controlled and deluded by the Great Power, the Mahamaya of Vishnu! Due to Her Power all this world is working. Due to Her all are suffering. Due to Her all are happy. There is no wonder in this. Even Jnanis are dragged by this Maya by force, and they are totally deluded. She is the creator of this universe, mobile and immobile. She, being pleased, gives men the eternal salvation in the end. She is the cause of bondage and liberation. She alone is all in all. She rules supreme over all lords!

The king said: O sage! Who is that Devi Maya? How is She born? I wish to hear everything about Her, who works such wonders in this world.

The sage said: She is eternal, the manifestation of the Supreme Power. She is pervading all this. Her coming into being is heard of in various ways. When She reveals Herself for the good of the gods, She is considered as being born. When Maha Vishnu was merged in His Yoganidra during the time of the great Dissolution, there arose two great demons, called Madhu and Kaitabha from the dirt of Vishnu's ears. They ran towards Brahma who was just projected out from the great Lotus of Vishnu's navel, and came to devour him. Brahma saw that Vishnu was asleep and that there was none to help him in such a danger. In order to wake up Mahavishnu from His sleep, Brahma prayed to Adimaya, the support of the universe, the Supreme Goddess of the worlds, the Creatress, the Preserver and Destroyer of everything.

Brahma said: O Devi! Thou art Svaha, Svadha and Vashatkara! Thou art Nada, Ardhamatra, Savitri! Thou art the Support of this world. Thou alone createst this universe. Thou preservest this. Thou art Mahavidya, Mahamaya, Mahamedha, Mahasmriti, and Mahamoha! Save me by waking up the great Vishnu. Thou art Prakriti, with three Gunas, Thou art prosperity, Thou art peace I mercy. Thou art with countless weapons. Thou art beautiful and dreadful. Thou art greater than the greatest, O Devi! Whatever there is here is Thyself. What more can I say? Vishnu would have helped me, He would have saved me, but He is asleep. Kindly wake Him up, and delude these Asuras, for I am in danger of life.

The said: Thus praised, the great Maya, entered the body of Vishnu from all quarters. She opened His eyes, opened His mind, opened His hands and opened every limb part by part. The great Lord of the worlds, stood up with inexpressible grandeur with all His powerful weapons. He saw two formidable demons in front, who were of tremendous power, who were extremely wicked in nature. They were trying to eat up Brahma completely. Lord Hari fought with them for five thousand years. Mahamaya began to delude these two demons through Her power. In their ignorance, they asked Bhagavan Vishnu, "Hari! What boon do you want? Ask from us." The Lord said, "Become you both My victims immediately."

The Rishi said: Seeing that there was no place where there was no water, the demons said, "Yes, you can kill us where there is no water." Vishnu kept them

both on His thighs where there was no water and chopped off both of their heads with His dreadful Sudarshana-Chakra. O king! Thus is a story how Maya was born for the first time. Hear of Her great stories still more.

अथ मध्यमचररतम्

त्रितीयोऽध्यगयाः

तवतनयोगैः

ॐ अस्य श्री मध्यमचररत्रस्य तवषुणुऋातषैः, महालक्ष्मीदेवता, उण्डष्णक् छन्दैः, शाक
दुगाा बिीम्, वायुस्तत्त्वम्, युिवेदैः स्वरूपम्, श्रीमहालक्ष्मीप्रीत्यर्े मध्यमचररत्रिपे तवतन

महालक्ष्मीध्यानम्

ॐ अक्षरक्परशुं गदेषुकुतलशं पद्मं धनुषुकुण्डण्डकां

दण्डं शण्डक्तमतसं च चमा िलिं घण्टा सुराभिनम् ।

शूलं पाशसुदशाने च दधतीं ंहस्त ैः प्रसन्नाननां

सेवे स ररभमतदानीतमह महालक्ष्मीं ंसरिण्डस्ताम् ।।

'ॐ ह्रीं'ं ऋतषरुवाच ।।१।।

देवासुरमभूद्युिं पूणामब्दशतं पुरा।

मतहषेऽसुराणामतधपे देवानां च पुरन्दरे ।।२।।

तत्रासुरमाहावीयैदेवसन्ंयं परातितम् ।

तित्वा च सकलान् देवातनन्द्रोऽभून्मतहषासुरैः ।।३।।

ततैः परातिता देवौः पद्मयोतनं प्रिापततम्।

पुरसूकृत्य गतास्तत्र यत्रेशगरुडध्वजौ ।।४।।

यरावृत्ंतं तयोस्तद्वन्मतहषासुरचेतष्टतम् ।

तत्रदशौः कर्यामासुदेवातभभवतवस्तरम् ।।५।।

सूयेन्द्राग्न्यतनलेन्दूनां यमस्य वरुणस्य च ।
अन्येषां चातधकारान् स स्वयमेवातधततष्ठतत ।।६।।

स्वगाातन्नराकृतौः सवे तेन देवगणा भुतव।
तवचरण्डन् यरा मत्याा मतहषेण दुरात्मना ।।७।।

एतद्वैः कततर्ं सवाममराररतवचेतष्टतम् ।
शरणं वैः प्रपन्नौः स्मो वधस्तस्य तवतचन्त्यताम् ।।८।।

इत्ंथं तनशय देवानां वचांतस मधुसूदनैः
चकार कोपं शमुभुश्च भुरुकुटीकुतटलाननौ ।।९।।

ततोऽततकोपपूणास्य चतक्रणो वदनात्ततैः।
तनश्चक्राम महत्ेतिी ब्रह्मणैः शंकरस्य च ।।१०।।

अन्येषां चव देवानां शक्रादीनां शरीरतैः।
तनगातं सुमहत्ेतिस्तच्चक्ंयं समगच्छत ।।११।।

अतीव तिसैः कूटं ज्वलन्तमव पवातम् ।

ददृशुस्ते सुरास्तत्र ज्वालाव्याप्ततदगन्नम् ।।१२।।

अतुलं तत्र तत्तेजः सर्वादेवशरीरिम् ।
एकस्थं तदभून्नारी व्याप्तलोकत्रयं त्वषा ।।१३।।

यदभूच्छाम्भवं तेजस्तेनाजायत तन्मुखम् ।
यायेन चाभवन् केशा बाहवो तवषुणुतेजसा ।।१४।।

सौयेन स्तनयोर्युग्मं मध्यं चन्द्रेण चाभवत्।
वारुणेन च जङ्घोरू तनतम्बस्तेजसा भुवैः ।।१५।।

ब्रह्मणस्तेजसा पादौ तदङ्गुल्योऽकातेजसा।
वसूनां च कराङ्गुल्यैः कौबेरेण च नातसका ।।१६।।

तस्यास्तु दन्तौः समूभूतौः प्राजापत्येनतेजसा।
नयनत्रतयं जज्ञे तरा पावकतेजसा ।।१७।।

भुरुवौ च सन्ध्ययोस्तेजः श्रवणावतनलस्य च।
अन्येषां चव देवानां सम्भवस्तेजसां तशवा ।।१८।।

ततैः समस्तदेवानां तेजोरातशसमुद्भवाम् ।

तां तवलोक्य मुदं प्रापुरमरा मतहषातदातौः ।।१९।।

शूलं शूलातद्वतनषूकृष्य ददौ तस्य तपनाकधृक्।
चक्रं च दत्तवान् कृष्णैः समुत्पाद्य स्वचक्रतैः ।।२०।।

शंखं च वरुणैः शण्डकृंतं ददौ तस्य हुताशनैः।
मारुतो दत्तवांश्चापं बाणपूणे तरे्षुधी ।।२१।।

वज्रतमन्द्रैः समुत्पाद्य कुतलशादमरातधपैः ।
ददौ तस्य सहराक्षो घण्टामरावताद् गिात् ।।२२।।

कालदण्डाद्यमो दण्ंडं पाशं चामुबुपततदादौ।
प्रिापततश्चाक्षमालां ददौ ब्रह्मा कमण्डलुम् ।।२३ ।।

समस्तरोमकूपेषु तनिरश्मीन् तदवाकरैः ।
कालश्च दत्तवान् खड्गं तस्याश्चमा च तनमालम् ।।२४।।

क्षीरोदश्चामलं हारमिरे च तरा्म्बरे ।
चूडामतण तरा तदवंयं कुण्डले कटकातन च ।।२५ ।।

अधाचनंद्रं तरा शुभ्ंरं केयूरान् सवाबाहुषु ।

नूपुरौ तवमलौ तद्वद् ग्रवेयकमनुत्तमम् ।।२६।।

अङ्गुलीयकरत्नातन समस्तास्वङ्गुलीषुच।
तवश्वकमाा ददौ तस्य परशुं चाततातनमालम् ।।२७।।

अस्त्राण्यनेकरूपातण तराभेद्यं च दंशनम्।
अम्लानपंकिां मालां तशरसुयुरतस चापराम् ।।२८।।

अददज्जलतधस्तस्य पंकिं चाततशोभनम्।
तहमवान् वाहनं तसंहं रत्नातन तवतवधातन च ।।२९।।

ददावशून्य सुरया पानपात्रं धनातधपैः।
शेषश्च सवानागेशो महामतणतवभूतषतम् ।।३०॥

नागहारं ददौ तस्य धत्ते यैः पृतवीतममाम्।
अन्यरतप सुरदेवी भूषणरायुधस्तरा ।।३१।।

सम्मातनता ननादोच्चैः साट्टहासं मुहुमुाहुैः।
तस्या नादेन घोरेण कृत्स्नमापूररतं नभैः ।।३२।।

अमायतातत्तमहता प्रततशब्दो महानभूत् ।

चुकुषुभुैः सकला लोकौः समुर्द्श्च चकण्डम्परे ।।३३।।

चचाल वसुधा चेलुैः सकलाश्च
महीधरौः । ियेतत देवाश्च मुदा ।।३४।।
तामूचुैः तसंहवातहनीम्
तुष्टुवुमुानयश्चनां
भण्डक्तनम्रात्ममूतायैः । दृष्वा ।।३५।।
समस्त सकुषुबं्
स्त्रीवाण्डमखमलरासरयैया से्ते
समुत्तसुरुदायुधौः । आैः ।।३६।।
तकमेततददत क्रोधादाभाष्य
सतत्रहषासुरैः तं शब्दमशेषरसुरवृातैः ।
स ददशा ततो देवीं ंव्याप्तलोकत्रयां ण्डत्वषा ।।३७।।

पादाक्रान्त्या नतभुवं तकरीटोण्डल्लण्डखताम्बराम्।
क्षोतभताशेषपातालां धनुज्याातनैःस्वनेन ताम् ।।३८ ।।

तदशो भिुसहरेण समनाद् व्याप्य संण्डस्ताम्।
ततैः प्रववृते यिुं तया देव्या सुरतद्वषाम् ।।३९।।

शस्त्रास्त्रबाहुधा मुक्तरादीतपततदगन्नम् ।

मतहषासुरसेनानीतश्चकुषुराख्यो महासुरैः ।।४०।।

युयुधे चामरश्चान्य श्चतुरङ्गबलाण्डितैः ।
रऱानामयुत ैः षड्तभरुदग्राख्यो महासुरैः ।।४१।।

अयुध्यतायुतानां च सहरेण महाहनुैः।
पञ्चाशण्डद्धश्च तनयुत रतसलोमा महासुरैः ।।४२।।

अयुतानां शतैः षड्तभबाष्कलो युयुधेरणे।
गिवातिसहरौघरनेकैः पररवाररतैः ।।४३।।

वृतो रऱानां कोट्ा च युि तण्डस्मन्नयुध्यत।
तबडालाख्योऽयुतानां च पञ्चाशण्डद्धररऱायुतैः ।।४४।।

युयुधे संयुगे तत्र रऱानां पररवाररतैः।
अने्ये च तत्रायुतशो रर्नागहयवृातौः ।।४५।।

युयुधुैः संयुगे देव्या सह तत्र महासुरौः।
कोतटकोतटसहरेसुतु रऱानां दण्डन्नांतरा ।।४६।।

हयानां च वृतो युि तत्राभून्मतहषासुरैः ।

तोमर तभाण्डन्दपालश्च शण्डक्तभमुासलस्तरा् ।।४७।।

युयुधुैः संयुगे देव्या खड्ग ैः परशुपतट्टशैः ।
केतचच्च तचतक्षपुैः शक्तीः केतचत्पाशांस्तरा्पपरे ।।४८।।

देवीं ंखड्गप्रहारसुतु ते तां हनुं प्रचक्रमुैः ।
सातप देवी ततस्तातन शस्त्राण्यस्त्रातण चण्डण्डका ।।४९ ।।

लीलयव प्रतचचे्छेद तनिशस्त्रास्त्रवतषाणी।
अनायस्तानना देवी सूतूयमाना सुरतषातभैः ।।५०।।

मुमोचासुरदेहेषु शस्त्राण्यस्त्रातण चेश्वरी।
सोऽतप कुरिो धुतसटो देव्या वाहनकेसरी ।।५१।।

चचारासुरसने्येषु वनेण्डष्वव हुताशनैः ।
तनैःश्वासान् मुमुचे यांश्च युध्यमाना रणेऽण्डम्बका ।।५२।।

तएव सद्यैः समूभूता गणौः शतसहरशैः।
युयुधुसे्ते परशुतभतभाण्डन्दपालातसपतट्टशैः ।।५३।।

नाशयनो्ऽसुरगणान् देवीशकुत्युपबृंतहतौः।

अवादयन् पटहान् गणौः शङ्खास्तरापरे ।।५४।।

मृदङ्गांश्च तर् वान्ये तण्डस्मन् युिमहोत्सवे।
ततो देवी तत्रशूलेन गदया शण्डक्तवृतष्टतभैः ।।५५।।

खड्गातदतभश्च शतशो तनिघान महासुरान्।
पातयामास च वान्यान् घण्टास्वनतवमोतहतान् ।५६।।

असुरान् भुतव पाशेन बद्र्ध्वा चान्यानकषायत्।
केतचद् तद्वधा कृतास्तीक्ष्मणैः खड्गपातस्तरापरे ।।५७।।

तवपोतर्ता तनपातेन गदया भुतव शेरते।
वेमुश्च केतचरुद्धुतधरं मुसलेन भृशं हतौः ॥५८॥

केतचतन्नपततता भूमौ तभन्नौः शूलेन वक्षतस।
तनरन्नौः शरौघेण कृतौः केतचर्द्णातिरे ॥५९॥

शे्येनानुकाररणैः प्राणान् मुमुचुण्डस्त्रदशादानौः।
केषांतचद् बाहवण्डिन्नाण्डिन्नग्रीवास्तरापरे ।।६०।।

तशरांतस पेतुरन्येषामन्ये मध्ये तवदाररतौः ।

तवण्डच्छन्निङ्घास्त्वपरे पेतुरुव्यां महासुरौः ।।६१।।

एकबाह्तक्षचरणौः केतचद्देव्या तद्वधा कृतौः।
तछन्नेनेऽतप चान्ये तशरतस पततौः पुनरुण्डत्थतौः ।।६२।।

कबन्धा युयुधुदेव्या गृहीतपरमायुधौः।
ननृतुश्चापरे तत्र युि तूयालयातश्रतौः ।।६३ ।।

कबन्धाण्डिन्नतशरसैः खड्गशकूत्यृतष्टपाणयैः।
ततष्ठ ततष्ठेतत भाषन्नो देवीमन्ये महासुरौः ।।६४।।

पाततत रर्नागाश्वरसुरश्च वसुन्धरा ।
अगया साभवत्तत्र यत्राभूत्स महारणैः ।।६५ ।।

शोतणतौघा महानद्यैः सद्यस्तत्र प्रसुरुवुैः।
मध्ये चासुरसन्यस्य वारणासुरवातिनाम् ।।६६।।

क्षणेन तन्महास न्यमसुराणां तराण्डम्बका।
तनन्ये क्षयं यरा वतिसूतृणदारुमहाचयम् ।।६७।।

स च तसंहो महानादमुतूसिनुधुतकेसरैः ।

शरीरेभ्योऽमरारीणामसूतनव तवतचितत ।।६८ ।।

देव्या गण श्च त स्तत्र कृतं यिुं महासुरैः ।

यर्षां तुतुषुदेवौः पुष्पवृतष्टमुचो तददतव ।। ॐ ।। ६९ ।।

इतत श्रीमाकाण्डेयपुराणे सावतणाके मिन्रे देवीमाहात्म्ये मतहषासुरसन्यवधो

नाम तद्वतीयोऽध्यायैः ॥ २ ॥

MADHYAMA CHARITAM

THE SECOND CHAPTER

The sage said: In days of yore, there was a great war going
Devas and the Asuras, for one hundred years. The leader of
Mahisha and that of Devas was Indra. But the Devas were d
powerful Rakshasas and Mahishasura became the ruler of th
Heaven. The defeated Devas complained to Brahma. They all
Vishnu and Rudra to tell the lamentable story. "O Lords! All
completely overthrown by the terrible Mahishasura. Surya, I
Yama, Varuna-all are defeated. We are now wandering on
mortals. We have come to You for help. Kindly arrange for
for we have taken shelter in You."

Hearing these words of the Devas, Lord Vishnu was much wr
opened the middle of His eyebrows. Rudra also opened His t
Brahma also opened His angry eye. There was a great and po
effulgence bursting forth from the foreheads of Brahma, Vi
Even from the foreheads of all Devas an effulgence burst
effulgences were united together to form a dreadful power w
looking like a big mountain in size. All the quarters were i
Light, the essence of all the bodies of the celestials. That e
appeared in the form of a Woman, powerful and great. From
of Siva, Her face was formed. Out of the power of Yama, H
formed. Her hands were of the power of Vishnu, and Her le
power of Brahma. Thus all the parts of Her body were form
effulgent Power of one or the other among the gods.

She was the essence of all the celestial beings. All the Dev
to look at Her.

All the Devas gave Her their respective important weapons in order to fight the Asuras. Siva gave Her His Trisula, Vishnu gave His Chakra, Varuna gave His Sankha, Agni gave His Sakti, Wind-god gave the bow and arrows, Indra gave His Vajra, Ghanta, Airavata, etc., Brahma gave His Kamandalu, Yama gave His sword. Various Devas gave Her their garlands, precious ornaments, waist-strings, rings, weapons, axes, lotuses, lions, rubies, gems, saries, drinking bowls, gorgeous paraphernalia of celestial power and glory. She roared once, and the whole sky and the earth began to tremble with shock. There was horrible echo, all the worlds began to shake, the oceans were disturbed, the heaven and the hell were trembling. The Devas said, "Hail, hail, O Powerful rider on the lion!" All the sages began to praise Her through various hymns.

The Asuras saw the dreadful form approaching them, and were unable to know what could that be. They immediately collected their army and stood against Devi. "Ah! What is this?", said Mahishasura in fear. He fell on Devi with all his followers in great fury. That Devi was covering the whole of the three worlds. Her bow and arrows produced such a fearful sound that the whole army of the Rakshasas began to lose strength in fear. She had thousands of hands with innumerable weapons. Then began the great fight between Devi and the Asuras. Chikshura and Chamara, the Commanders of the Asura army fought in the beginning with

Then, Mahishasura himself came there with crores and crores of elephants and horses, weapons and warriors, to put an end to Devi. Some Asuras threw their missiles on Devi. Some threw their axes, some swords and some binding Astras. Devi destroyed them all in a moment as if in sportful play. She threw on them all Her divine weapons and in the twinkling of an eye such a huge Rakshasa army was reduced to the earth. As if the Lord of the fire in the forest, the Asura Mahisha fell on the lion of Devi with all his weapons. Through every breath of Devi came out innumerable warriors who fell on the Asuras and levelled them to the ground. Then Devi blew Her conch the sound of which broke the hearts of many Asuras. With Trisulas, Chakras, maces and other divine Astras, Devi threw down all the Asuras without mercy. There were mountains and mountains of dead Asuric bodies and rivers of blood began to flow from those mountains. Some Asuras were cut in two, some had broken their heads, some were rendered senseless, some were shorn to pieces, some began to vomit blood being heavily beaten. Heads of Asuras fell without number, some with and some without eyes. The ferocious lion of Devi tore the thighs of the Asuras and drank their blood to his heart's content. The commanders of the Asuras were killed. All the elephants, horses and chariots were crushed to pieces. Devi shone like the sun rising above the mountain of Asuras, while the Devas showered rains of flowers from above.

तृतीयोऽध्यगयाः

ध्यानम् ॐ उद्यद्भानुसहस्रकाण्डसदृशक्षौमां

तशशोमातलकां

रक्ततलप्तपयोधरां ि पवटीं

तवद्याममभीततं वरम् । हस्ताब्ज दाधतीं

तत्रनेत्रतवलसद्वक्त्रारतवन्दतश्रयं

देवीं ं बितहमांशुरत्नमुकुटं ।। १।।

वन्देऽरतवन्दपदस्थाम ।

तनेहश्यमाम सत्सु ग्रथमं वलोकय महासुरैः ।

सेनानीतश्चकुषुरैः कोपाद्ययौ योद्धुमरण्डम्बकाम् ।।२।।

स देवीं ंशरवषेण ववषा समरेऽसुरैः।

यरा मेरुतगरैः शृङ्गं तोयवषेण तोयदैः ।।३।।

तस्यण्डच्छत्वा ततो देवी लीलय व शरोत्करान्

धिान तुरगान् बाणयान्ारं च व वातिनाम्ना ।।4।।

तचचे्छद च धनुैः सद्यो र्ध्वं चाततसमुण्डच्छरतम्।

तवव्याध च व गात्रेषु तछन्नधिानमाशुगैः ।।5।।

सण्डच्छन्नधिा तवररो हताश्वो हतसारतरैः।

अभ्यधावत तां देवीं ंखड्गचमाधरोऽसुरैः ।।६।।

तसंहमाहत्य खड्गेन तीक्ष्म्णधारेण मूधातन।
ओघान भिुं सवे्ये देवीमप्यततवेगवान् ।।७।।

तस्यौः खड्गो भिुं प्राप्य पफाल नृपनन्दन।
ततो िग्राह शूलं स कोपादरुणलोचनैः ।। ८ ।।

तचकेषेप च ततस्ततुतु भर्द्कालयां महासुरैः ।
ाज्विल्यमानं तीिभी रतवतबम्बतमवाम्बरात् ।।९।।

दृष्वा तदापतचूछूलं देवी शूलममुञ्चत।
तचूछूलं शतधा तेन नीतं स च महासुरैः ।।१०।।

हते तण्डस्मन्महावीये मतहषस्य चमूपतौ।
ओगाम गिारूढश्चामरण्डस्त्रदशादानैः ।।११।।

सोऽतप शण्डकुंतं मुमोचार् देव्यास्तामण्डम्बकारुदुतम्।
हुंकारातभहतां भूमौ पातयामास तनष्प्रभाम् ।।१२।।

भग्नां शण्डकुंतं तनपततातां दृष्वा क्रोधसमण्डितैः।
तचकेषेप चामरैः शूलं बाणस्तददतप साण्डच्छनत् ।।१३।।

ततैः तसंहैः समुत्पत्य गिकुम्भान्रे ण्डस्तैः।
बाहुयिुेन युयुधे तेनोच्चण्डस्त्रदशाररणा ।।१४।।

युद्ध्यमानौ ततस्तौ तु तस्मान्नागान्महीं ंगतौ।
युयुधातेऽततसंरबौ् प्रहार रततदारुणैः ।।१५।।

ततो वेगात् खमुत्पत्य तनपत्य च मृगाररणा।
करप्रहारेण तशरश्चामरस्य पृर्कूकृतम् ।।१६।।

उदग्रश्च रणे देव्या तशलावृक्षातदतभहातैः।
दन्मुतष्टतल श्चव करालश्च तनपाततैः ।।१७।।

देवी कुरिि गदापातशूचूणायामास चिोतम्।
वाष्कलं तभण्डन्दपालेन बाणस्ताम्ं्रं तरान्धकम् ।। १८ ।।

उग्रास्यमुग्रवीयां च तर्व च महाहनुम्।
तत्रनेत्रा च तत्रशूलेन िघान परमेश्वरी ।।१९।।

तबडालस्यातसना कायात्पातयामास वतशरैः।
दुधारं दुमुखं चोभौ शरतनान्ये यमक्षयम् ।।२०।।

एवं संक्षीयमाणे तु स्वसन्ये मतहषासुरैः ।
मातहषेण स्वरूपेण त्रासयामास तान् गणान् ।।२१।।

कांतश्च तुतुण्डप्रहारेण खुरक्षेप स्तरापरान् ।
लाङ्गूलताडतांश्चान्याञ्छृङ्गाभ्यां च तवदाररतान् ।। २२ ।।

वेगेन कांतश्चदपरान्नादेन भ्रमणेनच।
तनैःश्वासपवनेनान्यान् पातयामासभूतले ।।२३ ।।

तनपात्य प्रमरानीकमभ्यधावत सोऽसुरैः ।
तसंहं हनुं महादेव्यौः कोपं चक्रे ततोऽण्डम्बका ।। २४ ।।

सोऽतप कोपान्महावीयौः खुरक्षुण्णमहीतलैः।
शृङ्गाभ्यां पवातानुच्चांतश्चक्षेप च ननाद च ।।२५।।

वेगभ्रमणतवक्षुण्णा मही तस्य व्यशीयात।
लाङ्गूलेनाहतश्चाण्डबै: प्लावयामास सवातैः ।।२६।।

धुतशृङ्गतवतभन्नाश्च खण्डं खण्डं ययुघानौः।
श्वासातनलास्तौः शतशो तनपेतुनाभसोऽचलौः ।।२७।।

इतत क्रोधसमाध्मातमापतनं् महासुरम् ।
दृष्वा सा चण्डण्डका कोपं तद्धधाय तदाकरोत् ।। २८ ।।

सा तक्षप्स्त्वा तस्य व पाशं तं बबन्ध महासुरम्।
तत्यिा मातहषं रूपं सोऽतप बिो महामृधे ।।२९ ।।

ततैः तसंहोऽभवत्सद्यो यावत्तस्याण्डम्बकातशरैः।
तछनतत्त तावतुपुरुषैः खड्गपातणरदृश्यत ।।३० ।।

ततएवाशु पुरुषं देवी तचचे्छेद सायकैः।
तंखड्गचमाणा साधां ततैः सोऽभून्महागिैः ।।३१।।

करेण च महातसंहं तं चकषा िगा च।
कषातसुतु करं देवी खड्गेन तनरकृन्त ।।३२।।

ततो महासुरो भूयो मातहषं वपुराण्डस्तैः।
तर् व क्षोभयामास त्र लोकं्यं सचराचरम् ।।३३॥

ततैः कुरि िगन्माता चण्डण्डका पानमुत्तमम्।
पपौ पुनैः पुनश्चव िहासारुणलोचना ।।३४।।

ननदा चासुरैः सोऽतप बलवीयामदोतैः ।
तवषाणाभ्यां च तचक्षेप चण्डण्डकां प्रतत भूधरान् ।।३५।।

सा च तान् प्रतहतांस्तेन चूणायन्ी शरोत्करैः।
उवाच तं महोद्भूतमुखरागाकुलाक्षरम् ।।३६ ।।

देवुयुवाच ।। ३७ ।।

गिा गिा क्षणं मूढ मधु यावण्डत्पबायहम्।
मया त्वतय हतेऽत्र व गतिाष्यन्त्याशु देवतौः ।। ३८ ।।

ऋतषरुवाच ।। ३९ ।।

एवमुक्त्वा समुत्पत्य साऽऽरूढा त महासुरम्।
पादेनाक्रय कण्ठे च शूलेननमताडयत् ।। ४० ।।

ततैः सोऽतप पदाऽऽक्रान्स्तया तनिमुखात्ततैः।
अधातनष्क्रान् एवासीद् देव्या वीयेण संवृतैः ।।४१।।

अधातनष्क्रान् एवासौ युध्यमानो महासुरैः।
तया महातसना देव्या तशरण्डच्छत्त्वा तनपाततैः ।।४२ ।।

ततो हाहाकृतं सवां दत्यस नं्यं ननाश तत्।

प्रहषां च परं ि गुमैुः सकला देवतागणौः ।।४३ ।।

तुष्टुवुस्तां सुरा देवीं ंसह तदव्य माहतषातभैः ।

गिुगान्धवापतयो ननृतुश्चाप्सरोगणौः ।। ॐ ।। ४४ ।।

इतत श्रीमाकाण्डेयपुराणे सावतणाके मिन्रे देवीमाहात्म्यें मतहषासुरवधो नाम तृतीयोऽ

॥ ३ ॥

THE THIRD CHAPTER

The charioteer of Mahishasura teased Devi in all possible w
kill Her lion at a stroke. She got extremely angry at this act
with one stroke of Her Trisula cut off his hand and threw it
away. Seeing this, Chamara, the companion of Mahisha, cam
missile. But with one "Hum" sound from Her mouth, Devi bu
to ashes. Devi jumped into the sky and slashed his head f
Then Udagra came with many trees in his hands to beat then
filled with rage, powdered the body of Udagra in no time. K
Durdhara, Durmukha, Vidala, all were sent to the abode o
hands of the Great Devi.

This was high time for Mahishasura to fall on Devi in person
assistants were slain and he had no other help. He assume
ferocious buffalo and harassed Devi with his great might. W
blow of his tail, horns and hoofs, he created a dreadful so
the earth. He fell on the lion of Devi with rage and struck
mighty sword. The lion roared horribly and in no time the A
his legs were torn by the lion. With one stroke of Mahisha's
were scattered in the air and it seemed as if the world wo
end. With the kicks given by his horns, the clouds were br
and were thrown to all directions. The earth was broken by
the sight was simply dreadful. When Devi was about to kill h
the form of a lion and fell upon Devi; immediately he again
of the Rakshasa with a sword in his hand and fell upon Devi
weapons upon Mahishasura but immediately he became a h
and fell on Devi. But the lion of Devi fell upon the elephant
immediately the Asura took the form of a buffalo. Then the
worlds opened Her red eyes with fury and roared once agai

wicked Asura! Roar, roar! Your end is near. I shall drink your blood with joy. Come on. I shall please the Devas now."

The sage said: Thus saying, Devi caught hold of his neck, and tore his legs into two. There was the sound of "Ha, Ha" in the Asura army when Mahishasura was killed. There was great joy among the Devas. The Devas praised Devi for Her valour and victory. Gandharvas sang and Apsaras danced.

चतुथोऽध्यगयाः

ध्यगनम्

ॐ कालाभ्राभां कटाक्ष ररर कुलभयदां

मौतलबिन्दुरेखां शंखं चक्रं कृपाणं

तत्रतशखमतप कर रुद्वहन्ीं ंतत्रनेत्राम् ।

तसंहस्कन्धातधरूढां तत्रभुवनमण्डखलं तिसा

पूरयन्ीं ं ध्यायेद् दुगाां ्रितषरुवाचयां १ ॥

शक्रादयः सुरगणा नमहतऽसतिचाय मैः।।

तण्डस्मन्दुरात्मतन सुराररबले च देव्या।

तां तुष्टुवुः प्रणततनम्रतशरोधरांसा

वाण्डभैः प्रहषापुलकोद्गमचारुदेहौः ॥ 2 ॥

देव्या यया तततमदं ंगदात्मशक्त्या

तनशे्शेषदेवगणशण्डक्तसमूहमूत्याा ।

तामण्डम्बकामण्डखलदेवमहतषापूज्यां

भक्त्या नतौः स्म तवदधातु शुभातन सा नैः ॥ ३ ॥

यस्यौः प्रभवमतुलं

भगवाननन्ो ब्रह्मा हरश्च न

तह वक्तुमलं बलंच। सा

चण्डण्डकाण्डखलिगत्पररर ॥ 4 ॥

पालनाय नाशाय

चाशुभभयस्य माततं करोतु

या श्रीः स्वयं सुकृततनां भवनेष्वलक्ष्मीः
पापात्मनां कृततधयां हृदयेषु बुण्डैः।
श्रि सता कुलिनप्रभवस्य लज्जा।
तां त्वां नतौः स्म पररपालय देतव तवश्वम् ।।५।।

तंकं वणायाम तव रूपमतचन्त्यमेतत्
तंकं चाततवीयामसुरक्षयकारर भूरर।
तंकं चाहवेषु चररतातन तवाद्भुतातन
सवेषु देव्यसुरदेवगणातदकेषु ।।६।।

हेतुैः समस्तिगतां तत्रगुणातप दोष-
ना ज्ञायसे हररहरातदतभरप्यपारा।
सवााश्रयाण्डखलतमदं िगदंशभूत-
मव्याकृता तह परमा प्रकृततस्त्वमाद्या ।।७।।

यस्यौः समस्तसुरता समुदीरणेन
तृण्डप्तं प्रयातत सकलेषु मखेषु देतव।
स्वाहातस व तपतृगणस्य च तृण्डप्तहेतु-
रुच्चायासे त्वमत एव िनैः स्वधा च ।।८।।

या मुण्डक्तहेतुरतवतचन्त्यमहाव्रता त्व-

मभ्यस्यसे सुतनयतेण्डन्द्रयतत्त्वसारैः।
मोक्षातरातभमुातनतभरस्तसमस्तदोष-
तवद्यातस सा भगवती परमा तह देतव ।।९।।

शब्दाण्डत्मका सुतवमलग्यिुषां तनधान-
मुद्गीर्रयपदपाठवतां च साम्नाम्।
देवी त्रयी भगवती भवभावनाय
वाताा च सविागतां परमाताताहन्त्री ।।१०।।

मेधातस देतव तवतदताण्डखलशास्त्रसारा
दुगाातस दुगाभवसागरनौरसंगा
श्रीः कटभाररहृदयककृातधवासा
गौरी त्वमेव शतशमौतलकृतप्रततष्ठ ।।११।।

ईषत्सहाससममलं पररपूणाचन्द्र-
तबम्बानुकारर कनकोत्तमकाण्डन्कान्म्।
अत्यद्भुतं प्रहृतमात्तरुषा तरातप
वक्त्रं तवलोक्य सहसा मतहषासुरेण ।।१२।।

दृष्वा तु देतव कुतपतं भुरुकुटीकराल-
मुद्यच्छशांक सदृशच्छतव यन्न सद्यः ।

प्राणानुमुमोच मतहषस्तदतीव तचत्ंरं
किव्यते तह कुतपतान्कदशानेन ।।१३।।

देतव प्रसीद परमा भवती भवाय
सद्यो तवनाशयतस कोपवती कुलातन ।
तवज्ञातमेतदधुनव यदस्तमेत-
न्नीतं बलं सुतवपुलं मतहषासुरस्य ।।१४।।

तेसम्मता िनपदेषु धनातन तेषां
तेषां यशांतस न च सीदतत धमावगौः।
धन्यास्त एव तनभृतात्मिभृत्यदारा
येषां सदाभ्युदयदा भवती प्रसन्ना ।।१५।।

धयाातण देतव सकलातन सद व कमाा-
ण्यत्यादृतैः प्रततदनं सुकृती करोतत।
स्वगां प्रयातत च ततो भवतीप्रसादा-
ल्लोकत्रयेऽतप फलदा ननु देतव तेन ।।१६।।

दुगे सूमृता हरतस भीततमशेषिन्ौः
स्वस्ैः सूमृता मततमतीव शुभां ददातस ।
दाररद्र्यदुैःखभयहाररतण का त्वदन्या

सवोपकारकरणाय सदाऽऽर्द्रतचत्ता ।।१७।।

एतभहात ािगदुप तत सुखं तर् ते
कुवानु नाम नरकाय तचराय पापम्।
संग्राममृतुयुमतधगय तदवं प्रयानु
मत्वेतत नूनमतहतान् तवतनहंतस देतव ।।१८।।

दृष्वव तंकं न भवती प्रकरोतत भस्म
सवासुाननररषु यत्प्रतहणोतष शस्त्रम्।
लोकान् प्रयानु ररपवोऽतप तह शस्त्रपूता
इत्ंथं मततभावतत तेष्वतप तेऽततसार्ध्वी ।।१९।।

खड्गप्रभातनकरतवसुफुरणस्तरोग्रैः
शूलाग्रकाण्डन्तनवहेन दृशोऽसुराणाम्।
यन्नागता तवलयमंशुमतदन्दुखण्ड-
योग्याननं तव तवलोकयतां तदेतत् ।।२०।।

दुवृात्तवृत्तशमनं तव देतव शीलं
रूपं तर् तदतवतचन्त्यमतुल्यमन्यैः।
वीयां च हनू हृतदेवपराक्रमाणां
वररष्वतप प्रकतटतव दया त्वयेत्थम् ।।२१।।

केनोपमा भवतु तेऽस्य
पराक्रमस्य रूपं च
शत्रुरुभयकाया ततहारर कुत्र
। कृपा समरतनष्ठुरता च ।।२२।।
दृष्टा
त्वय्येव देवत्रयेण
त्रलोक्यमेतदखिलं ररपुनाशनेन
भक्तनयेऽत्यम
शूलेन त्वया समरमूधातन तेऽतप हत्वा
नीता तदवं ररपुगणा भयमप्यपास्त-
मस्माकमुन्मदसुारर भवं नमस्ते ।।२३ ।।

शूलेन पातह नो देतव पातह खड्गेन चाण्डम्बके।
घण्टास्वनेन नैः पातह चापज्यातनैःस्वनेन च ।।२४।।

प्राच्यां रक्ष प्रतीच्यां च चण्डण्डके रक्ष दतक्षणे।
भ्रामणेनात्मशूलस्य उत्तरस्यां तरे्श्वर ।। २५ ।।

सौयातन यातन रूपातण त्रलोके्ये तवचरण्डन्ते।
यातन चात्यरा्घोरातण त रक्षास्मास्तरा् भुवम् ।।२६।।

खड्गशूलगदादीतन यातन चास्त्रातण तेऽण्डम्बके।

करपल्लवसङ्गीतन तरस्मान् रक्ष सवातैः ।।२७।।

ऋतषरुवाच ।। २८ ।

एवं सुतुता सुर तदाव्य ैः कुसुम नान्दनोद्भवैः।

अतचाता िगतां धात्री तरा् गन्धानुलेपनैः ।।२९।।

भक्त्या समस्तण्डस्त्रदशतदाव्यधूापैः सुधूतपता

प्राह प्रसादसुमुखी समस्तान् प्रणतान् सुरान् ।।३० ।।

देवुयुवाच ।। ३१ ।।

तव्रयतां तत्रदशौः सवे यदस्मत्तोऽतभवाण्डञ्छतम्

(ददायहमततप्रीत्या स्तवरेतभैः सुपूतिता।) ।।३२।।

देवा ऊचुैः ।। ३३ ।।

भगवत्या कृतं सवां न तंकंतचदवतशष्यते।

यदयं तनहतैः शतुरुरस्माकं मतहषासुरैः ।।३४ ।।

यतद चातप वरो देयस्त्वयास्माकं महेश्वरर।

संसूमृता संसूमृता त्ंवं नो तहंसेरौः परमापदैः ।।३५।।

यश्च मत्यौः स्तवरेतभस्त्वां स्तोष्यत्यमलानने।

तस्य तवत्तण्डितवभवधानदारातदसम्पदाम् ।।३६।।

वृियेऽस्मत्प्रसन्ना त्ंवं भवेरौः सवादाण्डम्बके ।।३७।।

ऋतषरुवाच ।। ३८ ।।

इतत प्रसातदता देव ािगतोऽरे् तरा्ऽऽत्मनैः।

तरे्तुयुक्त्वा भर्द्काली बभूवान्तहाता नृप ।।३९।।

इत्येयतत्कततर्ं भूप समूभूता सा यरा्पुरा।

देवी देवशरीरेभ्यो िगत्सन्नयतहत तषणी ।।४०।।

पुनश्च गौरी देहा सा समुद्भूता यरा्भवत्।

वधाय दुष्टद त्यानां तरा् शुम्भतनशुम्भयौः ।।४१।।

रक्षणाय च लोकानां देवानामुपकाररणी ।

तावूहिं णुंष्वँ।मा४।२।३।१ख्यातं यरा्वत्कर्यातम ते

इतत श्रीमाकाण्े डेयपुराणे सावतणाके मिन्रे देवीमाहात्े म्ये शक्रातदसुतुततनाम चतुरो्ऽध
॥

THE FOURTH CHAPTER

When the Asura was killed, all the Devas with Brahma as th
to Devi, and praised Her with these words:

"Who as the Soul of all the worlds and the all-pervading Pow
to that Ambika, worshipped by sages and gods we offer our
May She bestow blessedness on us all! Whose depth cannot
Brahma, Vishnu and Siva, to that Chandika, the mother of
offer our devoted prayers. Who is prosperity, in the house
who is the destroying poverty in the houses of the wicked, w
wicked mind in the hearts of the sinners, to Thee, O Devi, w
devotional salutations. O Devi, how can we praise Thee? Th
of all the worlds, the Para-Prakriti, the all-pervading essen
Moksha, Thou art Vidya which gives Moksha. Thou art Rik, Y
Thou art the destroyer of sorrow. O Devi, Thou art intelliger
essence of all Sastras, Thou art Durga who is the boat to cr
Samsara. Thou art Gouri, Lakshmi, Sarasvati! O, how beautif
dreadful you are! Glory, glory to Thee! Indeed, fortunate are
on whom Thy full grace descends at all times. What else do
mere remembrance, O Durga, Thou givest salvation to the
destroyest their fear, givest good intellect to them, and rem
poverty. Thou art so merciful O Devi! With the idea of givi
heaven to those poor Jivas, you have destroyed these Asura
hands O Devi! Why do you take such a time? Why can't you r
to ashes in the twinkling of an eye? Salutations, Salutations
You have destroyed the troublesome Asuras and brought Pea
whole world. What greater glorious deed can there possibly
O protect us from all sides. From front, from behind, from
from up and from below, protect us.

Thus praised by the Devas and worshipped by them, with all the sixteen methods, Devi said with a smiling face, "O Devas! Ask from Me any boon, I shall give that to you all." The Devas said, "There is nothing which Devi has not done. For the sake of us, You have killed Mahishasura. If You would give us a boon, then may You come and destroy our troubles whenever we think of You. May whoever prays to Thee with these hymns prosper in all ways." The sage said: Thus being offered Stotras by the Devas, the Devi said, 'Be it so' and vanished from sight. Thus I have told you the great glory of Devi who is the loving Mother of all worlds. Again She was born through the body of Gouri in order to kill Sumbha and Nisumbha, to restore Dharma on earth, and to help the Devas. Hear from me these stories.

अथ उत्तरचररतम्

पञ्चमगऽध्यगयाः

तवतनयोगैः

ॐ अस्य श्रीउत्तरचररत्रस्य रुर्द्ऋतषैः, महासरस्वती देवता, अनुष्टुप् छन्दैः, भीमा शण
भ्रामरी बिीम्, सूयास्तत्त्वम्, सामवेदैः स्वरूपम्, महासरस्वतीप्रीत्यरे् उत्तरचररत्रपाठे
तवतनयोगैः ।

ध्यानम्

ॐ घण्टाशूलहलातन शंखमुसले चक्र धनुैः सायक

हस्ताब्ज दाधतीं ंघनान्तवलसच्छीतांशुतुल्यप्रभाम् ।

गौरीदेहसमुद्भवां तत्रिगतामाधारभूतां महा-

पूवाामत्र सरस्वतीमनुभिे शुम्भाततदद त्यातदानीम् ।।

'ॐ क्रीं'ं ऋतषरुवाच ।। १।।

पुरा शुम्भतनशुम्भाभ्यामसुराभ्यां शचीपतैः ।

त्रलोकं्यं यज्ञभागाश्च हृता मदबलाश्रयात् ।।२।।

तावेव सूयातां तद्वदतधकारं तर्न्दवम्।

कौबेरमर् चायं च चक्राते वरुणस्यच ।।३।।

तावेव पवनण्डिां च चक्रतुवातिकमा च ।

ततो देवा तवतनधूाता भ्रष्टराज्यौः परातितौः ।। ४।।

हृतातधकाराण्डस्त्रदशास्ताभ्यां सवे तनराकृतौः।
महासुराभ्यां तां देवीं ंसंस्मरन्त्यपरातिताम् ।।५।।

तयास्माकं वरो दत्तो यराऽऽपतुसु सूमृताण्डखलौः।
भवतां नाशतयष्यातम तत्क्षणात्परमापदैः ।।६।।

इतत कृत्वा मततं देवा तहमवन्ं नगेश्वरम्।
गिुमुस्तत्र ततो देवीं ंतवषुणुमायां प्रतुष्टुवुैः ।।७।।

देवा ऊचुैः ।।८ ।।

नमो देव्य महादेव्य तशवाय सततं नमैः।
नमैः प्रकृत्य भर्द्राय तनयतौः प्रणतौः स्मताम् ।।९।।

रौर्द्राय नमो तनत्याय गौयै धात्र्य नमो नमैः।
ज्योत्स्नाय चेन्दुरूतपण्य सुखाय सततं नमैः ।।१०।।

कल्याण्य प्रणतां वृद्ध्य तसद्ध्य कुमो नमोनमैः।
नञ्रात्य भूभृतां लक्ष्म्य शवााण्य ते नमो नमैः ।।११।।

दुगााय दुगापाराय साराय सवाकाररण्य।
ख्यात्य तर्व कृष्णाय धूम्राय सततं नमैः ।।१२।।

अततसौयाततरौर्द्राय नतास्तस्य नमो नमैः।

नमो ि◌गत्प्रततष्ठाय देव्य कृत्य नमो नमैः ।।१३।।

या देवी सवाभूतेषु तवषुणुमायेतत शण्डब्दता।

नमस्तस्य , नमस्तस्य , नमस्तस्य नमो नमैः ।।१४-१६।।

या देवी सवाभूतेषु चेतनेत्यतभधीयते ।

नमस्तस्य , नमस्तस्य , नमस्तस्य नमो नमैः ।।१७-१९।।

या देवी सवाभूतेषु बुण्डिरूपेण

संण्डस्ता। नमस्तस्य , ।।२०-२२।।

नमस्तस्य , नमस्तस्य नमो नमैः

या देवी सवाभूतेषु तनर्द्रूपेण संण्डस्ता।

नमस्तस्य , नमस्तस्य , नमस्तस्य नमो नमैः ।।२३-२५।।

या देवी सवाभूतेषु कुषुधारूपेण संण्डस्ता।

नमस्तस्य , नमस्तस्य , नमस्तस्य नमो नमैः ।।२६-२८।।

या देवी सवाभूतेषु छायारूपेण संण्डस्ता।

नमस्तस्य , नमस्तस्य , नमस्तस्य नमो नमैः ।।२९-३१।।

या देवी सवाभूतेषु शण्डक्तरूपेण संण्डस्ता।

नमस्तस्य , नमस्तस्य , नमस्तस्य नमो नमैः ।।३२-३४।।

या देवी सवाभूतेषु तृष्णारूपेण संण्डस्ता।

नमस्तस्य , नमस्तस्य , नमस्तस्य नमो नमैः ।।३५-३७।।

या देवी सवाभूतेषु क्षाण्डन्रूपेण संण्डस्ता।

नमस्तस्य , नमस्तस्य , नमस्तस्य नमो नमैः ।।३८-४० ।।

या देवी सवाभूतेषु ितरूपेण संण्डस्ता।

नमस्तस्य , नमस्तस्य , नमस्तस्य नमो नमैः ।।४१-४३।।

या देवी सवाभूतेषु लज्जारूपेण संण्डस्ता।

नमस्तस्य , नमस्तस्य , नमस्तस्य नमो नमैः ।।४४-४६।।

या देवी सवाभूतेषु शाण्डन्रूपेण संण्डस्ता।

नमस्तस्य , नमस्तस्य , नमस्तस्य नमो नमैः ।।४७-४९।।

या देवी सवाभूतेषु श्रिारूपेण

संण्डस्ता। नमस्तस्य , ।।५०-५२।।

नमस्तस्य , नमस्तस्य नमो नमैः

या देवी सवाभूतेषु काण्डन्रूपेण संण्डस्ता।

नमस्तस्य , नमस्तस्य , नमस्तस्य नमो नमैः ।।५३-५५।।

या देवी सवाभूतेषु लक्ष्मीरूपेण संण्डस्ता।

नमस्तस्य , नमस्तस्य , नमस्तस्य नमो नमैः ।।५६-५८।।

या देवी सवाभूतेषु वृतत्तरूपेण संण्डस्ता।

नमस्तस्य , नमस्तस्य , नमस्तस्य नमोनमैः ।।५९-६१।।

या देवी सवाभूतेषु सूमृततरूपेण संण्डस्ता।

नमस्तस्य , नमस्तस्य , नमस्तस्य नमो नमैः ।।६२-६४।।

या देवी सवाभूतेषु दयारूपेण संण्डस्ता।

नमस्तस्य , नमस्तस्य , नमस्तस्य नमोनमैः ।।६५-६७।।

या देवी सवाभूतेषु तुतष्टरूपेण संण्डस्ता।

नमस्तस्य , नमस्तस्य , नमस्तस्य नमो नमैः ।।६८-७०।।

या देवी सवाभूतेषु मातृरूपेण संण्डस्ता

नमस्तस्य , नमस्तस्य , नमस्तस्य नमो नमैः ।।७१-७३।।

या देवी सवाभूतेषु भ्राण्डन्रूपेण संण्डस्ता।

नमस्तस्य , नमस्तस्य , नमस्तस्य नमो नमैः ।।७४-७६ ।।

इण्डन्द्रयाणामतधष्ठात्री भूतानां चाण्डखलेषु या।
भूतेषु सततं तस्य व्याण्डप्तदेव्य नमो नमैः ।।७७ ।।

तचततरूपेण या कृत्स्नमेतद् व्याप्य ण्डस्तिागत्।
नमस्तस्य , नमस्तस्य , नमस्तस्य नमो नमैः ।।७८-८० ।।

सुतुता सुर ैः पूवामभीष्टसंश्रयात्तरा् सुरेन्द्रेण तदनेषु सेतवता।
करोतु सा नैः शुभहेतुरीश्वरी शुभातन भर्द्ण्यतभहनु चापदैः ।।८१।।
या साम्प्रतं चितदत्यतातपत रस्मातभरीशा च सुर नामस्यते।
या च सूमृता तत्क्षणमेव हण्डन् नैः सवाापदो भण्डक्ततवनम्रमूतताताभैः८२॥

ऋतषरुवाच ।। ८३ ।

एवं स्तवातदयुक्तानां देवानां तत्र पावाती।
स्नातुमभ्याययौ तोये ीिव्या नृपनन्दन ।।८४।। ·

साब्रवीत्तान् सुरान् सुभूरूभावण्डद्भैः सूतूयतेऽत्रका।
शरीरकोशतश्चास्यौः समुद्भूताब्रवीण्डच्छवा ।। ८५ ।।

स्तोत्ंरं ममतत् तक्रयते शुम्भद त्यतनराकृतैः।
देवैः समेतैः समरे तनशुम्ेभेन परातितैः ।।८६।।

शरीरकोशाद्यत्तस्यौः पावात्या तनैः सृताण्डम्बका।
कौतशकीतत समस्ेतेषु ततो लोकेषु गीयते ।।८७।।

तस्यां तवतनगातायां तु कृष्णाभूत्सातप पावाती।
कातलकेतत समाख्याता तहमाचलकृताश्रया ।।८८ ।।

ततोऽण्डम्बकां परं रूपं तबभ्राणां सुमनोहरम्।
ददशा चण्डो मुण्डश्च भृत्यौ शुम्भतनशुम्भयौः ।।८९।।

ताभ्यां शुम्भाय चाख्याता अतीव सुमनोहरा।
काप्यास्ेते स्त्री महारि भासयन्ी तहमाचलम् ।।९०।।

नव तादृक् क्वतचरूद्रूपं दृष्ंटं केनतचदुत्तमम्।
ज्ञायतां काप्यसौ देवी गृह्यतां चासुरेश्वर ।।९१।।

स्त्रीरत्नमततचावाङ्गी द्योतयन्ी तदशण्डस्त्वषा।
सा तु ततष्तत दत्ेयेन्द्र तां भवान् र्द्ष्टुमहातत ।।९२।।

यातन रत्नातन मणयो गिाश्वादीतन व प्रभो।
त्रलोक्ये तु समस्तातन साम्प्रतं भाण्डन् तेगृहे ।।९३।।

ऐरावतैः समानीतो गिरत्ंनं पुरन्दरात्।
पारिरिततरुश्चायं तर्वोच्च ैःश्रवा हयैः ।।९४।।

तवमानं हंससंयुक्तमेततत्तष्ठतत तेऽङ्गणे।
रत्नभूततमहानीतं यदासीद्वेधसोऽद्भुतम् ।।९५।।

तनतधरेष महापद्मैः समानीतो धनेश्वरात् ।
तकञ्जण्डिनीं ंददौ चाण्डब्माालामम्लानपंकिाम् ।।९६।।

छत्ंरं ते वारुणं गेहे
काञ्चनरातव ततष्ठतत। तरायं ।।९७।।
स्यन्दनवरो यैः पुराऽऽसीत्प्रापतैः
मृत्योरुत्क्राण्डन्दा नाम शण्डक्तरीश त्वयाहृता।
पाशैः सततललरिास्य भ्रातुस्तव पररग्रहे ।।९८।।

तनशुम्भस्याण्डब्ाितिश्च समस्ता रत्नितयैः।
वतिरतप ददौ तुभ्यमतग्नशौचे च वाससी ।।९९।।

एवं दत्येन्द्र रत्नातन समस्तान्याहृतातन ते।
स्त्रीरत्नमेषा कल्याणी त्वया कस्मान्न गृह्यते ।।१००।।

ऋतषरुवाच ।।१०१ ॥

तनशयेतत वचैः शुम्भैः स तदा चण्डमुण्डयौः।

पे्रेषयामास सुग्रीवं दूतं देव्या महासुरम् ।।१०२।।

इतत चेतत च वक्तव्या सा गत्वा

वचनान्मम। यत्रा चाभ्येतत ।।१०३।।

सम्प्रीत्या तत्रा कायां त्वया लघु

स तत्र गत्वा यत्रास्ते

शलोद्देशेऽततशोभने। सा देवी तां ।।१०४।।

ततैः प्राह श्लक्ष्णं मधुरया तद्धूरात उवाच ।।१०५ ॥

देतव दत्येश्वरैः शुम्भस्त्रलोक्ये परमेश्वरैः।

दूतोऽहं पे्रेतषतस्ते्तन त्वत्सकाशतमहागतैः ।।१०६।।

अव्याहताज्ञैः सवात्रासु यैः सदा देवयोतनषु।

तनतिताण्डखलदत्यारैः स यदाह शृणुष्वतत् ।।१०७।।

मम त्रलोक्यमण्डखलं मम देवा वशानुगौः।

यज्ञभागानहं सवात्रानुपाश्नातम पृर्क् पृर्क् ।।१०८।।

त्रलोक्ये वररत्नातन मम वश्यान्यशेषतैः।

तर्व गिरत्ंनं च हृत्वा देवेन्द्रवाहनम् ।।१०९।।

क्षीरोदमर्नोद्भूतमश्वरत्नं ममामरैः।
उच्च ैःश्रवससंज्ज्ञं तत्प्रतणपत्य समतपातम् ।।११०।।

यातन चान्यातन देवेषु गन्धवेषूरगेषु च।
रत्नभूतातन भूतातन तातन मयेयेव शोभने ।।१११।।

स्त्रीरत्नभूतां त्वां देतव लोके मन्यामहे वयम्।
सा त्वमस्मानुपागच्छ यतो रत्नभिुो वयम् ।।११२।।

मां वा ममानिुं वातप तनशुम्भमुरुतवक्रमम्।
भि त्ंवं चञ्चलापातङ्ग रत्नभूतातस व यतैः ।।११३।।

परम श्वयामतुलं प्राप्स्स्यसे मत्पररग्रहात् ।
एतद् बुद्ध्या समालोच्य मत्पररग्रहतां व्रि ।।११४।।

ऋतषरुवाच ।।११५ ।।

इतुयुक्ता सा तदा देवी गम्भीरानै्:ण्डस्मतिागौ।
दुगाा भगवती भर्द्ा ययेदं धायाते ितत् ।।११६।।

देवुयुवाच ।। ११७ ।।

सत्यमुक्ंतं त्वया नात्र तमथ्या तंकंतचत्त्वयोतददतम्।
त्रलोक्यातधपततैः शुम्भो तनशुम्भश्चातप तादृशैः ।।११८।।

तंकं त्वत्र यत्प्रततज्ञातं तमथ्या तण्डत्क्रयते कर्म्।
शूरूयतामल्पबुण्डित्वात्प्रततज्ञा या कृता पुरा ।।११९।।

यो मां ियतत संग्रामे यो मे दपां व्यपोहतत।
यो मे प्रततबलो लोके स मे भताा भतवष्यतत ।।१२०।।

तदागच्छतु शुम्भोऽत्र तनशुम्भो वा महासुरैः।
मां तित्वा तंकं तचरेणात्र पातणं गृह्णातु मे लघु ।।१२१।।

दूत उवाच।।१२२।।

अवतलप्तातस मवं त्ंवं देतव बूरूतह ममाग्रतैः
त्रलोक्ये कैः पुमांण्डस्तष्ठेदग्रे शुम्भतनशुम्भयौः ।।१२३।।

अन्येषामतप दत्यानां सवे देवा न व युतध ।
ततष्ठण्डन् समुमुखे देतव तंकं पुनैः स्त्री त्वमेतकका ।।१२४।।

इन्द्राद्यौः सकला देवास्तसुयेषां न संयुगे ।
शुम्भादीनां कर्ं तेषां स्त्री प्रयास्यतस समुमुखम् ।।१२५ ।।

सा त्ंवं गच्छ मयवोक्ता पाश्वा शुम्भतनशुम्भयौः।
केशाकषाणतनधूातगौरवा मा गतमष्यतस ।।१२६ ।।

देवुयुवाच ।। १२७ ।।

एवमेतद् बली शुम्भो तनशुम्भश्चाततवीयावान्।
तंकं करोतम प्रततज्ञा मे यदनालोतचता पुरा ।।१२८।।

स त्ंवं गच्छ मयोक्ंतं ते
यदेतत्सवामादृतैः। ।।ॐ।।१२९।।
तदाचक्ष्वासुरेन्द्राय स च युक्ंतं
करोतु तत्

UTTARA CHARITAM

THE FIFTH CHAPTER

In olden days the demons Sumbha and Nisumbha, due to the
boon from Brahma obtained by them through penance, drov
from his heaven and became the overlords of all the worlds.
controlled the positions of Surya, Yama, Varuna, Agni and
They began to do the work of Wind even and so there was n
gods who were forcibly driven out from their posts. The As
tease the inhabitants of the three worlds and there was grea
everywhere. The gods became very much dejected at heart
Mahamaya who had promised them that She would come to t
whenever they were in trouble and whenever they thought o
devotion. Remembering this fact, all the Devas retreated t
there offered a sincere prayer to the Great Mother, Vishnum
The Devas said, "Salutations to the blessed Mother Devi,
salutations again and again to Prakriti, the auspicious; salu
salutations! Prostrations to the dreadful, the eternal, the p
Devi. Prostrations to Durga, the Essence, the Doer of every
most beautiful among the beautiful, the most dreadful amon
salutations, salutations! Prostrations to that Devi who is ca
among all creatures. Prostrations, prostrations! Again and a
to Her who is called among all beings as Consciousness, as
Sleep, as Hunger, as Shadow, as Power, as Thirst, as Forbe
as Shyness, as Peace, as Faith, as Beauty, as Prosperity, as
as Mercy, as Contentment, as Mother, as Delusion, and who
beings as the Sustainer of all, to Her let our salutations b
bestow blessings upon us, the helpless Devas!"

The sage said: Just then Parvati was coming there for Her daily bath in the Ganga. She saw the Devas there offering their prayers and asked them to whom they were praying with such grief and anxiety. When She was talking like this, there instantaneously came out of Her body a marvellous figure of inexpressible splendour, and told Parvati thus: "These Devas have been defeated by Sumbha and Nisumbha. They are praying to Me for My help. I am Durga, the Power of this world." As She came out of the Kosha (body) of Parvati, She has been called 'Kaushiki'. The Devas were glad to see the glorious Mahamaya coming to their safety and all saluted Her with bowed heads. "Go ye all, O Devas, I shall see to the matter," said the glorious Mother. The gods returned from the place and the great Devi was sitting on a tree in the Himavat Mountains.

Just then there came by chance, Chanda and Munda, the body-guards of Sumbha and Nisumbha, loitering in the Himalayan forests. They saw the extremely beautiful Devi sitting on a tree and were enchanted by Her glamour of youth. They immediately ran to their lord Sumbha and told thus, "O Lord! There is a wonderful thing in the Himalayas. No man can explain that wonder. There is an extremely beautiful woman- when compared to whom all your queens are mere worms only. All your wealth is nothing. Your glory is nothing. Your valour is nothing. Your kingdom is nothing. Your pride is nothing. She is more than all

Agni! You have brought everything. But you have not got the essence of all these. And that essence is this marvellously beautiful woman in the Himalayas.'

و و

The sage said: Hearing these words of Chanda and Munda, Sumbha sent his ambassador Sugriva to entice the celestial Durga to become the queen of Sumbha. Sugriva made haste towards the residence of that celestial woman in the Himalayas with great excitement and anxiety and seeing Her sporting in the Himalayan woods addressed Her thus in sweet words, "O Devi! Sumbha, the Lord of the Asuras, is the Lord of the three worlds. I am his ambassador sent by him to you. He has sent to you this message through me: 'All these three worlds are mine. I have subdued the gods. I am enjoying all the sacrificial offerings. All the wealth of these worlds is mine. I am the Indra of all. I have vanquished the lord of the oceans and have snatched away his wealth. Whatever wealth there is among Gandharvas, Devas, Nagas, Siddhas, Charanas, all are with me. They are mine. I believe you are the most beautiful of all celestial women. Please come to me. For I am the lord of all wealth, all prosperity. You may marry either myself or my brother Nisumbha, who is equally wealthy and powerful. You will then attain the lordship of all these worlds. Think over and tell me quickly.'

The sage said: Hearing these words of Sugriva, the

Universal Mother, the Support of all worlds, the blessed Divine Devi, told the

The sage ambassador in these curt and deep-meaning words

said, "O silly girl! You are mistaken. Who, in all these worlds, is bold enough to face the terrible Sumbha or Nisumbha? All the countless Devas and Asuras have been crushed by the power of Sumbha and Nisumbha, and what are you, a single powerless young woman? When the terrible Indra was humiliated in battle, what are you, an inexperienced girl? Come with me to the palace of Sumbha and Nisumbha. Otherwise, you will shortly witness yourself being dragged by force through your bundle of hairs like a pitiable victim."

Devi said, "I know, I agree that Sumbha and Nisumbha are powerful. But I cannot help it. I have taken an unwise vow long ago. I have now to act according to it. Please go back and tell them the fact. Let them do what they like.

षष्ठोऽध्यगयाः

ध्यानम्

ॐ नागाधीश्वरतवष्टरां फतणफणोत्तंसोरुरत्नावली-
भास्वद्देहलतां तदवाकरतनभां नेत्रत्रयोद्भातसताम्।
मालाकुम्भकपालनीरिकरां चन्द्राधाचूडां परां
सवाज्जेश्वरभ रवांकतनलयां पद्मावतीं ंतचन्ये।।

'ॐ' ऋतषरुवाच ।।१।।

इत्याकण्या वचो देव्यौः स दूतोऽमषापूररतैः।
समाचष्ट समागय दत्यरिााय तवस्तरात् ।।२।।

तस्य दूतस्य तद्वाक्यमाकण्याासुरराट् ततैः।·
सक्रोधैः प्राह दत्यानामतधपं धूम्रलोचनम् ॥३॥

हेधूम्रलोचनाशु त्वं स्वसन्यपररवाररतैः ।
तामानाय बलाद् दुष्टां केशाकषाणतवह्वलाम् ।।४।।

तत्पररत्राणदैः कतश्चद्यतद वोतत्तष्ठतेऽपरैः।
स हन्व्योऽमरो वातप यक्षो गन्धवा एववा ।।5।।

ऋतषरुवाच ।। ६ ।।

तेनाज्ञप्तस्ततैः शिीं स दत्यो धूम्रलोचनैः।
वृतैः षष्ट्या सहराणामसुराणा रुद्युत ययौ ।।7।।

स दृष्वा तां ततो देवीं ंतुतहनाचलसंण्डस्ताम्।
गिादोच्च ैः प्रयाहीतत मूलं शुम्भतनशुम्भयौः ।।८।।

नचेत्प्रीत्याद्य भवती मद्भताारमुप ष्यतत।
ततो बलान्नयायेष केशाकषाणतवह्वलाम् ।।९।।

देवुयुवाच ।। १० ।।

दत्येश्वरेण प्रतहतो बलवान् बलसंवृतैः ।
बलान्नयतस मामेवं ततैः तंकं ते करोयहम् ।।११।।

ऋतषरुवाच ।। १२ ।।

इतुयुक्तैः सोऽभ्यधावत्तामसुरो धूम्रलोचनैः।
हुंकारेण व तं भस्म सा चकाराण्डम्बका ततैः ।।१३।।

अर् कुर्रि महासन्यमसुराणां तरा्ण्डम्बका।
ववषा सायकस्तीक्ष्मणस्तरा् शण्डक्तपरश्वधैः ।।१४।।

ततो धुतसटैः कोपातूकृत्वा नादं सुभरवम्।
पपातासुरसेनायां तसंहो देव्यौः स्ववाहनैः ।।१५।।

कांतश्चत् करप्रहारेण दत्यानास्येन
चापरान्। आक्रय चाधरेणान्यान् स ।।१६।।
घिान महासुरान्

केषांतचत्पाटयामास नख ैः कोष्ातन केसरी।
तर्ा तलप्रहारेण तशरांतस कृतवान् पृर्क् ।।१७।।

तवण्डच्छन्नबाहुतशरसैः कृतास्ेतेन तर्ापरे।
पपौ च रुतधरं कोष्ादन्येषां धुतकेसरैः ।।१८।।

क्षणेन तद्बलं सवां क्षयं नीतं महात्मना।
तेन केसररणा देव्या वाहनेनाततकोतपना ।।१९।।

शुरुत्वा तमसुरं देव्या तनहतं धूम्रलोचनम्।
बलं च क्षतयतं कृत्स्नं देवीकेसररणा ततैः ।।२०।।

चुकोप दत्यातधपततैः शुम्भैः प्रसुफुररताधरैः।
आज्ञापयामास च तौ चण्डमुण्डौ महासुरौ ।।२१।।

हेचण्ड हे मुण्ड बल बाहुतभैः पररवाररतौ।
तत्रगच्छत गत्वा च सा समानीयतां लघु ।।२२।।

केशेष्वाकृष्य बद्र्ध्वा वा यतद वैः संशयोयुतध।
तदाशेषायुध ैः सवैरसुर तवातनहन्यताम् ।।२३।।।।२३।।

तस्या हतायां दुष्टायां तसंहे च तवतनपाततते ।

शीमाउँगयतारं ब्राद्वूर्ध्वा गृहीत्वा तामराण्डम्बकाम्

इतत श्रीमाकाण्डेयपुराणे सावतणाके मिन्रे देवीमाहात्म्ये शुम्भतनशुम्भसेनानी धूम्रलोच
नाम षष्ठोऽध्यायैः ।।६।।

THE SIXTH CHAPTER

The sage said: Hearing these words, the messenger was fill
came to the Rakshasa king and told everything with great
The Asura king was burning with anger, and unable to contr
commander Dhoomralochana and said, "O Dhoomralochana!
immediately to that wretch of a woman and drag Her throu
force to my feet. If there happens to be anybody, either a
Deva, or a Yaksha, who may try to protect Her, kill him insta

The sage said: Under the orders of Sumbha, the commander
army started to the Himalayas with sixty thousands of for
and protected. He saw the Devi in the Himalayan Mountains
at once to the feet of Sumbha and Nisumbha. If you do not
shall drag you by your crest of hair in my hand." Devi said,
commander of the Asura armies, if you are sent by the King
force, then what more can I do ?"

The sage said: Hearing these words of Devi, the Asura ran
great fury. The Divine Devi produced a sound of "HUM" fro
and Dhoomralochana was reduced to ashes in no time. She
of arrows on the Asura army, and the lion of Devi fell on the
burning fire on a dried forest. The heads of the Asuras we
axes that showered from the Devi's hands, and there was
havoc caused to the Asuras by Her vehicle, the lion. The lio
blood of the Asuras, who all were lying dead on the ground
there was not a single Asura to be seen in the whole army.

This news reached the ears of king Sumbha and his anger kn
He began to bite his lips and ordered his faithful colleagu
Munda, thus: "O Chanda! O Munda! Go there at once! Collec
Bring her to me. Do not delay much. Quick, quick! Drag her

tieher with ropes, or if not possible at least kill her in battle. Let her be destroyed in case there is no other go. But try if you can. Kill that lion which isso ferocious. Then tie her and bring to me. Work dexterously."

सप्तमोऽध्यगयाः

ध्यानम्

ॐ ध्यायेयं रत्नपीठे शुककलपतठतं शृण्वतीं ंश्यामलाङ्गीं ं

न्यस्तकांतिं सरिो शतशशकलधरां वल्लकीं ंवादयन्ीम्।

कह्लाराबिमालां तनयतमततवलसच्चोतलकां रक्तवस्त्रां

मातङ्गीं ंशंखपात्रां मधुरमधुमदां तचत्रकोद्भातसभालाम्।।

'ॐ' ऋतषरुवाच ॥१॥

आज्ञप्तास्ेते ततो द त्याश्चण्डमुण्डपुरोगमौः।

चतुरङ्गबलोपेता ययुरभुयुद्यतायुधौः ।।२।।

ददृशुस्ेते ततो देवीमीषिासां व्यवण्डस्ताम्।

तसंहस्योपरर श लेन्द्रशृङ्गे महतत काञ्चने ।।३।।

दृष्वा ता समादातुमुद्यम चकुररुद्यतौः।

आकृष्टचापातसधरास्तरान्ेये सत्समीपगौः ।।४।।

ततैः कोपं चकारोच्चरण्डम्बका तानरीन् प्रतत ।

कोपेन चास्या वदनं मषीवणामभूत्तदा ।।५।।

भुरुकुटीकुतटलात्तस्या ललाटफलकाद्भुतम्।
काली करालवदना तवतनष्क्रान्तसपातशनी ॥६॥

तवतचत्रखवाङ्गधरा नरमालातवभूषणा।
द्वीतपचमापरीधाना शुष्कमांसाततभ रवा ॥७॥

अततततवस्तारवदना तिह्वाललनभीषणा।
तनमग्नारक्तनयना नादापूररततदङ्मुखा ।।८।।

सा वेगेनातभपततता घातयन्ी महासुरान्।
सने्ये तत्र सुरारीणामभक्षयत तद्बलम् ।।९।।

पाण्डष्णाग्राहांकुशग्रातहयोधघण्टासमण्डितान्।
समादायकहसे्तेन मुखे तचके्षेप वारणान् ।।१०।।

तर्व योधं तुरग ररं् सारतर्ना सह।
तनतक्षप्य वके्त्रे दशन श्चवायन्त्यततभरवम् ।।११।।

एकं िग्राह केशेषु ग्रीवायामर् चापरम्।

पादेनाक्रय चवान्यमुरसान्यमपोर्यत् ।।१२।।

तमुाक्तातन च शस्त्रातण महास्त्रातण तरासुरैः।
मुखेन िग्राह रुषा दशन मातर्तान्यतप ।।१३।।

बतलनां तद् बलं सवामसुराणां दुरात्मनाम्।
ममदााभक्षयच्चान्यानन्यांश्चाताडयत्तरा ।।१४।।

अतसना तनहतौः केतचत्केतचत्खवाङ्गतातडतौः।
गिुमुतवानाशमसुरा दनाग्रातभहतास्तरा ।।१५।

क्षणेन तद् बलं सवामसुराणां तनपाततत्तम् ।
दृष्वा चण्डोऽतभदुर्द्व तां कालीमततभीषणाम् ।।१६।।

शरवषैमाहाभीम भीमाक्षीं ंतां महासुरौः
छादयामास चक्र श्च मुण्डैः तक्षप्तैः सहरशैः ।।१७।।

तातन चक्राण्यनेकातन तवशमानातन तनुमुखम्।
बभुयाराकातबम्बातन सुबहूतन घनोदरम् ।। १८ ।

ततो िहासाततरुषा भीमं भरवनातदनी ।

काली करालवक्त्रान्दुदाशादशनोज्ज्वला ।।१९।।

उत्थाय च महातसं हं देवी चण्डमधावत ।
गृहीत्वा चास्य केशेषु तशरस्तेनातसनाण्डच्छानाद्र०।।

अर् मुण्डोऽभ्यधावत्तां दृष्वा चण्ंडं तनपाततम्।
तमप्यपातयद्भूमौ सा खड्गातभहतं रुषा ।।२१।।

हतशेषं ततैः सन्ंयं दृष्वा चण्ंडं तनपाततम्।
मुण्ंडं च सुमहावीयां तदशो भिे भयातुरान्म्र् २।।

तशरश्चण्डस्य काली च गृहीत्वा मुण्डमेव च।
प्राह प्रचण्डाट्टहासतमश्रमभ्येत्य चण्डण्डकान्म्र् ३।।

मया तवात्रोपहृतौ चण्डमुण्डौ महापशू।
युियज्ेञे स्वयं शुम्ंभं तनशुम्ंभं च हतनषयान्द्र४।।
ऋतषरुवाच ।। २५ ।।
तावानीतौ ततो दृष्वा चण्डमुण्डौ महासुरौ।
उवाच काली कल्याणी लतलतं चण्डण्डकान्द्रचैः६।।

यस्माच्चण्ंडं च मुण्ंडं च गृहीत्वा त्वमुपागता।

चामुण्डेतत ततो लोके ख्याता देतव भतवाप्यत्रँस।। २७ ।।

इतत श्रीमाकाण्डेयपुराणे सावतणाके मिन्रे देवीमाहात्म्ये चण्डमुण्डवधो नाम सप्तमोऽ
॥ ७ ॥

THE SEVENTH CHAPTER

The Rishi said: Under the command of the Asura king, the
Chaturanga-Bala, led by the able Chanda and Munda, march
arms towards the Himavan. They saw there the Devi riding
smiling at them as if in pride. They tried to catch hold of
They began to use their bows, discs and swords, and cam
Ambika got very angry at them and Her face turned black lik
middle of Her forehead emerged forth a feminine form of d
with horrible kinds of weapons in Her hands. She was Kaali
with a garland of heads of Rakshasas around Her neck. She
Astras and Her appearance itself created rapid beating of
Asuras. Oh! Her form was very cruel and fearful. One cannot
filled the whole space. And Her face covered the whole skie
coming out from Her mouth. Her eyes were bloody. She roa
Asuras began to tremble. She fell upon the Asuras and beg
them in thousands at a stretch. She began to eat up all the
food and there were not sufficient Asuras for Her meal. She
thousands of Rakshasas in one grip and thrust them all into
mouth. The commanders of the army, the proud charioteers
fighters of high status were nicely chewed by the jaws of
after chariots were entering Her mouth. Elephants after elep
being churned to powder by Her teeth. She caught hold of
hair, some by the neck, some were tossed and kicked by H
weapons, and the arrows sent by them, She sportfully swal
Some of the Asuras She severely beat with Her hands and so
partook of as food. Some were killed by Her swords, and son
rendered senseless by Her mere sight. In the twinkling of a
army of the Rakshasas was destroyed.

Seeing this terrible scene, Chanda ran towards Kaali with great force. He faced Her with discuses, axes, swords, nooses, tridents, all thousands in number. Then Munda also came running with a shower of arrows on Kaali on all sides. It looked as if clouds were covering the sun in dense form. Seeing this playful act of the Asuras, Kaali, with great rage, thundered violently with Her awe-inspiring face and the fiery tongue. She rushed forth towards Chanda, caught hold of his hair and cut off his head with Her sword. Then Munda came running to Her in anger, on seeing his brother killed in battle. She rolled him on the ground and threw off his head with the cut of Her sword. The remaining army seeing both Chanda and Munda lying dead on the ground took to its heels and ran in all directions. Kaali took the heads of Chanda and Munda in Her hands and said to Durga with great majesty and grandeur, thus: "I have brought to Thee these two animals, Chanda and Munda, offered in the sacrifices of battle. You can Yourself kill Sumbha and Nisumbha.

The sage said: Seeing the heads of Chanda and Munda brought before Her, the blessed Mother said to Kaali thus: "Since you have brought the heads of Chanda and Munda, you will be renowned in the world as Chamundi.'

अष्टमोऽध्यगयाः

ध्यानम्

ॐ अरुणा करुणातरतङ्गिताक्षीं ं

धृतपाशाकुशबाणचापहस्ताम् ।

अतणमाततदतभरावृतां मयूख -

रहतमत्येव तवभावये भवानीम् ।।

'ॐ' ऋतषरुवाच ।।१।।

चण्डे च तनहते दत्ये मुण्डे च तवतनपाततते।

बहुलेषु च सन्येषु क्षतयतेष्वसुरेश्वरैः ।।२।।

ततैः कोपपराधीनचेतौः शुम्भैः प्रतापवान्।

उद्योगं सवासन्यानां दत्यानामाततददेश ह ।।३।।

अद्य सवाबलदैत्यौः षडशीततरुदायुधौः।

कमूबूनां चतुरशीततततनायाानु स्वबलवृातौः ।।4।।

कोतटवीयाातण पञ्चाशदसुराणां कुलातन व।

शतं कुलातन धौम्राणां तनगाच्छनु ममाज्ञया ।।5।।

कालका दौह्रादा मौयाौः कालकेयास्तरासुरौः।

यिुाय सज्जा तनयाानु आज्ञया त्वररता मम ।।६।।

इत्याज्ञाप्यासुरपततैः शुम्भो भरवशासनैः।
तनिागाम महास न्यसहरबाहुतभवृातैः ।।७।।

आयान्ं चण्डण्डका दृष्वा तत्स न्यमततभीषणम्।
ज्यास्वन ैः पूरयामास धरणीगगनान्नम् ।। ८ ।।

ततैः तसंहो महानादमतीव कृतवान् नृप।
घण्टास्वनेन तन्नादमण्डम्बका चोपबृंहयत् ।।९।।

धनुज्याातसंहघण्टानां नादापूररततदङ्मुखा।
तननादभीषणैः काली तिगे्ये तवस्ताररताानना ।।१०।।

तंतननादमुपशुरुत्य दत्यसन्यश्चतुतदाशम् ।
देवी तसंहस्तरा् काली सरोषैः पररवाररतौः ।।११।।

एतण्डस्मन्नन्रे भूप तवनाशाय सुरतद्वषाम्।
भवायामरतसंहानामततवीयाबलाण्डितौः ।।१२।।

ब्रह्मेशगुहतवषूणूनां तरे्न्द्रस्य च शक्तयैः।
शरीरेभ्यो तवतनष्क्रय तरू्दूप श्चण्डण्डकां ययुैः ।।१३।।

यस्य देवस्य यरूद्रूपं यरा्भूषणवाहनम् ।
तद्वदेव तह तच्छण्डक्तरसुरान् योद्धुमाययौ ।।१४।।

हंसयुक्ततवमानाग्रे साक्षसूत्रकमण्डलुः ।
आयाता ब्रह्मणैः शण्डक्तब्राह्माणी सातभधीयते ।।१५।।

माहेश्वरी वृषारूढा
तत्रशूलवरधाररणी। ।।१६।।
महातहवलया प्राप्ता
कौमारीशक्तिहस्ता च मयूरवरवाहना।
योद्धुमभ्याययौ दत्यानण्डम्बका गुहरूतपणी ।।१७।।

तर्व वष्णवी शण्डक्तगारुडोपरर संण्डस्ता
शंखचक्रगदाशाङ्गाखड्गहस्ताभुयुपाययौ ।। १८ ।।

यज्ञवाराहमतुल रूप या तबभ्रतो हरैः ।
शण्डक्तैः साप्याययौ तत्र वाराहीं ंतबभ्रती तनुम् ।।१९।।

नारतसंही नृतसंहस्य तबभ्रती सदृशं वपुैः।
प्राप्ता तत्र सटाक्षेपतक्षप्तनक्षत्रसंहततैः ।।२०।।

वज्रहस्ता तर् व न्द्री गिरिोपरर ण्डस्ता।
प्राप्ता सहरनयना यरा् शक्रस्तर्व सा ।।२१।।

ततैः पररवृतस्तातभरीशानो देवशण्डक्तभैः ।
हन्यन्ामसुरौः शिं मम प्रीत्याऽऽह चण्डण्डकाम् ।।२२।।

ततो देवीशरीरातुतु तवतनष्क्रान्ाततभीषणा।
चण्डण्डकाशण्डक्तरतुयुग्रा तशवाशततननातदनी ।।२३।।

सा चाह धूम्रिटलमीशानमपरातिता ।
दूत त्ंवं गच्छ भगवन् पाश्वा शुम्भतनशुम्भयौः ।।२४।।

बूरूतहशुम्ंभं तनशुम्ंभं च दानवावततगतवातौ।
येचान्ये दानवास्तत्र यिुाय समुपण्डस्तौः ।।२५।।

त्रलोक्यतमन्द्रो लभतां देवौः सनु हतवभिुौः।
यूयंप्रयात पातालं यतद ीतवतुतमच्छर् ।।२६।।

बलावलेपादर् चेद्भवन्ो यिुकांतक्षणैः।
तदागच्छत तृप्यनु मण्डच्छवौः तपतशतेनवैः ।।२७।।

यतो तनयुक्तो दौत्येन तया देव्या तशवैः स्वयम्।
तशवदूतीतत लोकेऽण्डस्ंमंस्ततैः सा ख्याततमागता ।।२८।।

तेऽतप शुरुत्वा वचो देव्यौः शवााख्यातं महासुरौः।
अमषाापूररता ि गुमुयात्र कात्यायनी ण्डस्ता ।।२९।।

ततैः प्रर्ममेवाग्रे शरशकूत्यृतष्टवृतष्टतभैः।
ववषुारितामषाास्तां देवीममरारयैः ।।३०।।

सा च तान् प्रतहतान् बाणाञ्छूलशण्डक्तपरश्वधान्।
तचचे्छेद लीलयाऽऽध्मातधनुमुाक्तमाहेषुतभैः ।।३१।।

तस्याग्रतस्तरा् काली शूलपाततवदाररतान्।
खवाङ्गपोततर्ांश्चारीन् कुवाती व्यचरत्तदा ।।३२।।

कमण्डलिुलाके्षेपहतवीयाान् हतौसैः।
ब्रह्माणी चाकरोच्छतूरून् येन येन स्म धावतत ।।३३।।

माहेश्वरी तत्रशूलेन तरा् चके्रेण वष्णवी ।

दत्याञ्जघान कौमारी तरा् शक्त्याततकोपना ।। ३४ ।।

ऐन्द्रीकुतलशपातेन शतशो दत्यदानवौः।
पेतुतवादाररतौः पृथ्वव्यां रुतधरौघप्रवतषाणैः ।।३५।।

तुण्डप्रहारतवर्ध्वस्ता दंष्टराग्रक्षतवक्षसैः।
वाराहमूत्याा न्यपतंश्चक्रेण च तवदाररतौः ।।३६।।

नखतवादाररतांश्चान्यान् भक्षयन्ी महासुरान्।
नारतसंही चचारिौ नादापूणातदगम्बरा ।।३७ ।।

चण्डाट्टहास रसुरौः तशवदूत्यतभदूतषतौः।
पेतुैः पृतव्यां पततततांस्तांश्चखादार् सातदा ।। ३८ ।।

इतत मातृगणं कुर्व्ि मदायन्ं महासुरान्।
दृष्वाभुयुपायतवातवध नेशुदेवाररसतनकौः ।।३९।।

पलायनपरान् दृष्वा द त्यान् मातृगणातदादान्।
योद्धुमभ्याययौ कुरिो रक्तबिीो महासुरैः ।।४० ।।

कुतलशेनाहतस्याशु बहु सुराव शोतणतम्।

समुत्तस्थुस्ततो योधास्तरूदूपास्तत्पराक्रमौः ।।४३।।

यावन्नैः पततास्तस्य शरीरार्द्रक्तबन्दवैः।
तावन्नैः पुरुषा ितास्तद्वीयाबलतवक्रमौः ।।४४।।

तेचातप युयुधुस्तत्र पुरुषा रक्तसम्भवौः।
समं मातृतभरतुयुग्रशस्त्रपाातततभीषणम् ।।४५।।

पुनश्च वज्रपातेन क्षतमस्य तशरो यदा।
ववाह रक्ंतं पुरुषास्ततो ितौः सहरशैः ।।४६।।

वष्णवी समरे चनं चक्रेणातभिघान ह।
गदया ताडयामास ऐन्द्री तमसुरेश्वरम् ।।४७।।

वष्णवीचक्रतभन्नस्य रुतधररावसम्भव ैः।
सहरशो िगद्व्याप्ंतं तत्प्रमाणमाहासुर ैः ।।४८ ।।

शक्त्या िघान कौमारी वाराही च तरा्तसना।
माहेश्वरी तत्रशूलेन रक्तर्बिं महासुरम् ।।४९।।

स चातप गदया दत्यैः सवाा एवाहनत् पृर्क् ।

मातृैः कोपसमातवष्टो रक्तबिीो महासुरैः 114011

तस्याहतस्य बहुधा शण्डक्तशूलातदतभभुातव।
पपात यो व रक्तौघस्ेतेनासञ्छतशोऽसुरौः ।।५१।।

तश्चासुरासृक्समूभूतरसुरैः सकलं ित्।
व्याप्तमासीत्ततो देवा भयमिागुमुरुत्तमम् ।।५२।।

तान् तवषण्णान् सुरान् दृष्वा चण्डण्डका प्राहसत्वरा।
उवाच कालीं ंचामुण्ेडे तवस्तीणां वदनं कुरु ।।५३।।

मच्छस्त्रपातसमूभूतान् रक्ततबन्दून्महासुरान्।५
रक्ततबन्दौः प्रतीच्छ त्ंवं वक्त्रेणानेन वेतगना ।।५४।।

भक्षयन्ी चर रणे तदुत्पन्नान्महासुरान्।
एवमेष क्षयं द त्यैः क्षीणरक्तो गतमष्यतत 114411

भक्ष्यमाणास्त्वया चोग्रा न चोत्पत्स्यण्डन् चापरे।
इतुयुक्त्वा तां ततो देवी शूलेनातभिघान तम् ।।५६।।

मुखेन काली ित गृहे रक्तबिस्य शोतणतम् ।

ततोऽसाविघानार् गदया तत्र चण्डण्डकाम् ।।५७।।

नचास्या वेदनां चक्रे गदापातोण्डल्पकामतप।
तस्याहतस्य देहातुतु बहु सुराव शोतणतम् ।।५८।।

यतस्ततस्तद्वक्त्रेण चामुण्डा सम्प्रतीच्छतत
मुखे समुद्गता येऽस्या रक्तपातान्महासुरौः ।।५९।।

तांश्चखादार् चामुण्डा पपौ तस्य च शोतणतम्।
देवी शूलेन वज्रेण बाणरतसतभरृतष्टतभैः ।।६०॥

घिान रक्तबिीं तं चामुण्डापीतशोतणतम्।
स पपात महीपृष्ठे शस्त्रसङ्घसमाहतैः ।।६१।।

नीरक्तश्च महीपाल रक्तबिीो महासुरैः।
ततस्ते हषामतुलमवापुण्डस्त्रदशा नृप ।।६२।।

तेषां मातृगणो ितो ननताासृङ्मदितैः ।।ॐ ।।६३ ।।

इतत श्रीमाकाण्डेयपुराणेसावतणाकेमिन्रेदेवीमाहात्म्ये
रक्तबिवधो नाम अष्टमोऽध्यायैः ॥८ ॥

THE EIGHTH CHAPTER

The Rishi said: When Chanda Asura was killed and Munda w
and all his army reduced to powerlessness, Sumbha, the As
no more remain in peace. He ordered for a unification of
armies, and said, "Now let all my warriors unite together wi
weapons, and march against that lady in the Himalayas. Le
commanders collect their armies of elephant-riders, and let
their armies of chariots. Let the fifty crores of powerful figl
hundred sects of Dhoomrarakshasas start now under my com
armies of the Kulakas, Daurhridas, the Maurvas, the Kalake
Asuras start for war against that Celestial woman. Quick, qu
Ordering thus, the terrible Sumbha started with a large arm
the whole universe in his anger! Seeing an extraordinarily h
approaching Her, Devi Maya covered up the whole earth an
showers of arrows which made sight impossible. Her lion be
mightily as if at the time of Destruction of the worlds at th
The sounds of Her weapons, arrows and the lion were still i
fearful sounds of Ambika's bells, conches and thunderings
sounds, the Asuras began to encircle Devi, Her lion and Kaa
At this memorable time, for the purpose of the welfare of
the destruction of the Asuras, the Powerful forces of Brahm
Skanda and Indra entered the body of Durga Devi. Whicheve
the particular God, in the same form their forces began to fa
As the force of Brahma, Durga came with a Kamandalu and
swan. As the force of Siva, She came riding on a bull and h
wearing the moon and the snakes. As the force of Skanda, S
on a peacock with Sakti in Her hand. As the force of Vish
riding upon Garuda and holding Sankha, Chakra, Gada, Sharn

Khadga in Her hands. She appeared in the form of Varaha, Narasimha and Indra sitting on elephant and with Vajra in Her hand, and with thousand eyes! Then from the body of Devi came out the great form of Her power (Kaali) frightening the entire quarters with Her dreadful appearance. She called Her messenger, Ishana, and said to Her, "Go and tell the Rakshasas that Indra should rule the heaven, that the gods should obtain the sacrificial offerings, that the Daityas should enter the Patala if they want to live. If they wish to fight with me, let them come, I shall feed on their hot blood with joy!" Since She was sent by Kaali with this message, She is even now called "Sivadooti" (Dooti or messenger of Kaali).

Hearing the proud message of Kaali, the Asuras filled with rage, ran towards Katyayani in order to put an end to Her life. The Daityas rained upon Katyayani all sorts of Astras and Sastras from all quarters. But the shrewd Katyayani showered upon them a more powerful rain of arrows and divine weapons which obstructed the Asuras from operating their weapons and Astras. Then Kaali with Her invincible power rushed through the Asura armies like a forcible blast of virulent wind, swept over thousands of Asuras and crushed them down under feet. With one sprinkling of holy waters from Her Kamandalu, She absorbed all the strength of the Asuras. With

the Asura army, Raktabija, their leader, came forth with arrogance and fury. From every drop of blood that fell from his body, there came out dreadful Rakshasas equal to him in power and valour.

Raktabija fell upon Indrani with rage and threw upon Her his deadly Astras. Indrani with Her Vajra cut down his arms and there was a profuse gushing of blood from his body which wetted the ground. Immediately there rose up thousands of Rakshasas, each equal to him in strength and cleverness. There cropped up as many Daityas as there fell down drops of blood from his body in battle. All these fought with Devi from all quarters. When again with a severe blow of Devi's Vajra, Raktabija's head was fatally wounded, there was a stream of blood flowing on the ground. At once thousands and thousands of Daityas emerged out and fell on Devi with all their might and main. Devi broke the head of Raktabija with Her Gada (mace), and his blood gave birth to so many warrior-Asuras that the whole earth seemed to be filled by them. She tore his body with Her Chakra and there again was a stream of blood. Thousands of Daityas again cropped up and the whole earth and the sky were filled by these fearful giants. The Devas were filled with extreme fear when they saw that the whole world was filled with

a great flow of blood from his body. Kaali ate all the created Rakshasas and drank the blood of Raktabija. Raktabija fell on the ground like a mountain shaking the earth. All the gods were filled with great joy. The celestial damsels sang, danced and rejoiced.

नवमोऽध्यगयाः

ध्यानम्

ॐ बनूधूककाञ्चनतनभं रुतचराक्षमालां

पाशांकुशौ च वरदां तनिबाहुदण्ड ैः ।

तबभ्राणतमन्दुशकलाभरणं तत्रनेत्र-

मधााण्डम्बकेशमतनशं वपुराश्रयातम ।।

'ॐ' रिोवाच ॥ १ ॥

तवतचत्रतमदमाख्यातं भगवन् भवता मम।

देव्याश्चररतमाहात्ंम्यं रक्तबिवधातश्रतम् ।।२।।

भूयश्चेच्छायहं श्रोतुं रक्तबिी

तनपाततते। चकार शुम्भो ।।३।।

यत्कमा तनशुम्भश्चाततकोपनैः ऋतषरुवाच ।।४ ।।

चकार कोपमतुलं रक्तबिी तनपाततते।

शुम्भासुरो तनशुम्भश्च हतेष्वन्येषु चाहवे 115 11

हन्यमानं महासनं्यं तवलोक्यामषामुद्वहन्।

अभ्यधावतन्नशुम्भोऽर् मुख्ययासुरसेनया ।।६।।

तस्याग्रतस्तरा् पृष्ठे पाश्वायोश्च महासुरौः।

संदष्टौष्ठपुटौः कुरिि हनुं देवीमुपाययुैः ।।७।।

ओिगाम महावीयौः शुम्भोऽतप स्वबल वृातैः।
तनहनुं चण्डण्डका कोपातूकृत्वा युिं तु मातृतभैः ।।८।।

ततो युिमतीवासीद्देव्या शुम्भतनशुम्भयौः।
शरवषामतीवोग्ंरं मेघयोररव वषातौः ।।९।।

तचचे्छेदास्ताञ्छरांस्ताभ्यां चण्डण्डकास्वशरोत्करैः।
ताडयामास चाङ्गेषु शस्त्रौघरसुरेश्वरौ ।।१०।।

तनशुम्भो तनतशतं खड्गं चमा चादाय सुप्रभम्।
अताडयनूमूतना तसंहं देव्या वाहनमुत्तमम् ।।११।।

तातडते वाहने देवी कुषुरपे्रेणातसमुत्तमम् ।
तनशुम्भस्याशु तचचे्छेद चमा चाप्यष्टचन्द्रकम् ।।१२।।

तछनेने चमातण खड्गे च शण्डकंतं तचकेषेप सोऽसुरैः।
तामप्यस्य तद्बधा चकेरे चकेरेणातभमुखागताम् ।।१३।।

कोपाध्मातो तनशुम्भोऽर् शूलं िग्राह दानवैः।
आयान्ं मुतष्टपातेन देवी तच्चाप्यचूणायत् ।।१४।।

आतवध्यार् गदां सोऽतप तचक्षेप चण्डण्डकांप्रतत।
सातप देव्या तत्रशूलेन तभन्ना भस्मत्वमागता ।।१५।।

ततैः परशुहस्तं तमायान्तं दत्यपुङ्गवम्।
आहत्य देवी बाणौघ रपातयत भूतले ।।१६।।

तण्डस्मतन्नपततते भूमौ तनशुम्भे भीमतवक्रमे।
भ्रातयातीव संकुरिुः प्रययौ हनुमण्डम्बकाम् ।।१७।।

स रर्स्तस्तरातुयुच्चगृाहीतपरमायुधैः।
भिुरष्टातभरतुलव्याप्याशेषं बभौ नभैः ।। १८ ।।

तमायान्तं समालोक्य देवी शंखमवादयत्।
ज्याशब्दं चातप धनुषश्चकारातीव दुैःसहम् ।।१९।।

पूरयामास ककुभो तनिघण्टास्वनेनच।
समस्तदत्यसन्यानां तिीवधतवधातयना ।।२०।।

ततैः तसंहो महानाद स्त्यातितेभमहामदैः।
पूरयामास गगनं गां तर्व तदशो दश ।।२१ ।।

ततैः काली समुत्पत्य गगनं क्षमामताडयत्।
कराभ्यां ततन्ननादेन प्राक्स्वनास्ते ततरोतहतौः ।। २२ ।।

अट्टाट्टहासमतशवं तशवदूती चकार ह।
तैः शब्दरसुरासे्त्रसैुः शुम्भैः कोपं परं ययौ ।।२३ ।।

दुरात्मंण्डस्तष्ठ ततष्ठेतत व्याहाराण्डम्बकायदा।
तदा ियेत्यतभतहतं देवराकाशसंण्डस्तैः ।। २४ ।।

शुमे्भेनागत्य या शण्डक्तमुक्ता ज्वालाततभीषणा।
आयान्ी वतिकूटाभा सा तनरस्ता महिोया ।। २५ ।।

तसंहनादेन शुम्भस्य व्याप्ंतं लोकत्रयान्नम्।
तनघाततनैःस्वनो घोरो तितवानवनीपते। ।।२६ ।।

शुम्भमुक्ताञ्छरान्देवी शुम्भस्तत्प्रतहताञ्छरान्।
तचचे्छेद स्वशररुयैः शतशोऽर् सहरशैः ।।२७ ।।

ततैः सा चण्डण्डका कुरिि शूलेनातभिघानतम्।
स तदातभहतो भूमौ मूण्डच्छातो तनपपात ह ।। २८ ।।

ततो तनशुम्भैः सम्प्राप्य चेतनामात्तकामुकैः।
ओघान शर देवीं ंकालीं ंकेसररणं तरा ।।२९।।

पुनश्च कृत्वा बाहूनामयुतं दनुिश्वरैः ।
चक्रायुधेन तददतितिादयामास चण्डण्डकाम् ।।३० ।।

ततो भगवती कुरि दुगाा दुगाातताानातशनी ।
तचचे्छेद तातन चक्रातण स्वशरैः सायकांश्च तान् ।।३१ ।।

ततो तनशुम्भो वेगेन गदामादाय चण्डण्डकाम्।
अभ्यधावत व हनुं दत्यसेनासमावृतैः ।।३२ ।।

तस्यापतत एवाशु गदां तचचे्छेद चण्डण्डका।
खड्गेन तशतधारेण स च शूलं समाददे ।। ३३ ।।

शूलहस्तं समायान्ं
तनशुम्भममरादानम्। हृतद ।। ३४ ।।
तवव्याध शूलेन वेगातविन
तभन्नस्य शूलेन हृदयात्तनैः सृतोऽपरैः।
महाबलो महावीयाण्डस्तष्ठेतत पुरुषो वदन् ।। ३५ ।।

तस्य तनष्क्रामतो देवी प्रहस्य स्वनवत्ततैः।
तशरतश्चचे्छेद खड्गेन ततोऽसावपतद्भुतव ।। ३६ ।।

ततैः तसंहश्चखादोग्रं दंष्टराकुषुण्णतशरोधरान्।
असुरांस्तांस्तरा् काली तशवदूती तरा्परान् ।।३७ ।।

कौमारीशण्डक्ततनतभान्नौः केतचने्नेशुमाहासुरौः।
ब्रह्माणीमन्त्रपूतेन तोयेनान्ये तनराकृतौः ।।३८ ।।

माहेश्वरीतत्रशूलेन तभन्नौः पेतुस्तरा्परे।
वाराहीतुण्डघातेन केतचचूचूणीकृताभुतव ।।३९ ।।

खण्ंडं खण्ंडं च चक्रेण वष्णव्या दानवौःकृतौः।
वज्रेण चन्द्रीहस्ताग्रतवमुक्तेन तरा्परे ।।४० ।।

केतचतद्वनेशुरसुरौः केतचन्नष्टा महाहवात्।
भतक्षताश्चापरे कालीतशवदूतीमृगातधपैः ।।ॐ।।४१ ।।

इतत श्रीमाकाण्डेयपुराणेसावतणाकेमिन्रेदेवीमाहात्म्ये
तनशुम्भवधो नाम नवमोऽध्यायैः ॥ ९ ॥

THE NINTH CHAPTER

The king said, "O sage! Wonderful is the story told by you to
is the glory of Devi, and wonderful is the death of Raktabij
now, what Sumbha and Nisumbha, the great master-Asuras
death of Raktabija."

The sage said: On hearing that all the army was destroyed a
Raktabija was killed, the King and his brother flew into mad
fell upon Devi with the main portion of the Asura army re
purpose. From all the ten quarters the Asuras tossed Devi
weapons, enchanting Astras, and invincible missiles. Sumbh
with a very large army in order to capture Devi. He fought w
manifestations (forms) of Devi appearing as Kaali, Vaishnav
Narasimhi, and the like. There began a memorable battle be
Sumbha and Nisumbha. Wonderful was the fight! Wonderful
The Devas began to tremble. The sky was covered with clo
Devi fell upon the Asuras bravely. Nisumbha came with a sh
hand, and beat Devi's lion severely. Devi immediately broke
pieces with Her Chakra. Nisumbha flew into rage and used h
and axe, but now Devi grew extremely angry and wounded N
made him lie on the ground instantaneously.

Seeing his brother lying down on the ground, Sumbha ran t
He was fighting sitting on a chariot. He came with his eigh
Astras and covered with them the whole of the sky. Devi, s
coming towards Her, blew Her Conch, and filled the whole s
dreadful sound. She created a great sound with Her bow an
lion roared terribly and there was a fearful thunder everywh
the earth powerfully and tossed the sky with great force. Th

sound swallowed up all other previous sounds. Sivadooti and Kaali jumped in heroic vigour and ferocious rage. These sounds made the Asuras very angry at heart. "O wicked Rakshasa! Wait, wait! Stand there, where do you run?" said Ambika with a loud voice. "Victory, victory!" said the Devas from above. The heroic battle-cries of Sumbha filled the entire space. Thousands, lakhs and crores of Astras were thrown at Ambika by Sumbha. But all were a dry straw to the Divine Devi. She burnt them all to ashes. Devi, with Her powerful Trisula, pierced Sumbha in the chest. The poor Rakshasa fell on the ground in senseless fits. By this time Nisumbha regained his senses and again got up to fight with Devi with his Chakra and Gada, Shoola and sword. Devi pierced him again in the chest and there from the split chest came forth a ferocious demon who challenged Devi with might. Devi laughed at this and cut off his head with one stroke. Some Asuras were eaten by the lion, some were chewed nicely by the jaws of Kaali, some were cut in twain by Kaumari, some were enchanted by the Kamandalu of Brahmi, some were pierced with the Trisula of Mahesvari, some were broken by the snout of Varahi, some were sliced to nice pieces by the Chakra of Vaishnavi, some were killed by the Vajra of Aindri! All the Asuras thus fell victims to one or the other aspect of the Great Mother, Devi!

दशमोऽध्यगयाः

ध्यानम्

ॐ उत्तप्तहेमरुतचरां रतवचन्द्रवति-

नेत्रां धनुश्शरयुतांकुशपाशशूलम् ।

रय भ्रिु श्च दधतीं ंतशवशण्डक्तरूपां

कामेश्वरीं ंहृतद भितम धृतेन्दुलेखाम् ।।

'ॐ' ऋतषरुवाच ॥ १ ॥

तनशुम्ंभं तनहतं दृष्वा भ्रातरं प्राणसण्डम्मतम्।

हन्यमानं बलं च व शुम्भैः कुरिोऽब्रवीद्वचैः ॥ २ ॥

बलावलेपाद्दुष्ेटे त्ंवं मा दुगे गवामावह ।

अन्यासां बलमातश्रत्य युद्ध्यसे याततमातननी ।।३।।

देवुयुवाच ॥ ४ ॥

एकवाहं ितगत्यत्र तद्वतीया का ममापरा।

पश्यता दुष्ट मय्ेयेव तवशन्त्यो मतद्वभूतयैः 11411

ततैः समस्तास्ता देव्यो ब्रह्माणीप्रमुखा लयम्।

तस्या देव्यास्तनौ ितुमुरेकवासीत्तदाण्डम्बका ।।६।।

देवुयुवाच ।। ७ ।।

अहं तवभूत्या बहुतभररह रूपयादाण्डस्ता ।

सत्संहृतं मयकव ततष्ठायिौ ण्डस्रो भव ॥ ८ ॥

ऋतषरुवाच ।। ९ ।।

ततैः प्रववृते युिं देव्यौः शुम्भस्य चोभयौः।
पश्यतां सवादेवानामसुराणां च दारुणम् ।।१०।।

शरवषैः तशतैः शस्त्र स्तरास्त्रश्चव दारुणैः।
तयोयुिमभूद्भूयैः सवालोकभयंकरम् ।।११।।

तदव्यान्यस्त्रातण शतशो मुमुचे यान्यराण्डम्बका।
बभञ्ज तातन दतेयेन्द्रस्तत्प्रतीघातकतृातभैः ।।१२।।

मुक्तातन तेन चास्त्रातण तदव्यातन परमेश्वरी।
बभञ्ज लीलाय वोग्रहुंकारोच्चारणाततदतभैः ।।१३।।

ततैः शरशतदेवीमाच्छादयत सोऽसुरैः।
सातप ततुकुतपता देवी धनुतश्चचे्छेद चेषुतभैः ।।१४।।

तछनेने धनुतष द तेयेन्द्रस्तरा शण्डक्तमरादादे।
तचचे्छेद देवी चक्रेण तामप्यस्य करे ण्डस्ताम् ।। १५ ।।

ततैः खड्गमुपादाय शतचन्द्रं च भानुमत्।
अभ्यधावत्तदा देवीं दैत्यानामतधपेश्वरैः ।।१६।।

तस्यापतत एवाशु खड्गं तचच्छेद चण्डण्डका।
धनुमुक्तैः तशतबाणश्चमा चाकाकरामलम् ।।१७।।

हताश्वैः स तदा दत्यण्डिन्नधिा तवसारतरैः।
ग्राह मुद्गरं घोरमण्डम्बकातनधनोद्यतैः ।। १८ ।।

तचच्छेदापततस्तस्य मुद्गरं तनतशतधैः शरैः।
तरातप सोऽभ्यधावत्तां मुतष्टमुद्यय वेगवान् ।।१९।।

स मुतष्टं पातयामास हृदये दत्यपुङ्गवैः ।
देव्यास्तं चातप सा देवी तलेनोरस्यताडयत् ।।२०।।

तलप्रहारातभहतो तनपपात महीतले।
स दत्यरिीः सहसा पुनरेव तरोण्डत्थतैः ।। २१ ।।

उत्पत्य च प्रगृह्योच्च देवीं गगनमाण्डस्तैः।
तत्रातप सा तनराधारा युयुधे तेन चण्डण्डका ।।२२ ।।

तनयिुं खे तदा द त्यश्चण्डण्डका च परस्परम्।
चक्रतुैः प्रमं तसिमुतनतवस्मयकारकम ।।२३।।

ततो तनयिुं सुतचरं कृत्वा तेनाण्डम्बकासह।
उत्पात्य भ्रामयामास तचके्षप धरणीतले ।।२४।।

स तक्षप्तो धरणीं ंप्राप्य मुतष्टमुद्यय वेतगतैः।
अभ्यधावत दुष्टात्मा चण्डण्डकातनधनेच्छया ।।२५ ।।

तमायान्ं ततो देवी सवादत्यिनेश्वरम्।
गित्यां पातयामास तभत्त्वा शूलेन वक्षतस ।।२६ ।।

स गतासैुः पपातोव्याां देवीशूलाग्रतवक्षतैः ।
चालयन् सकलां पृथ्वीं ंसाण्डब्द्वीपां सपवाताम् ।।२७ ।।

ततैः प्रसन्नमण्डखलं हते तण्डस्मन् दुरात्मतन।
गित्स्वास्थ्यमतीवाप तनमालं चाभवन्नभैः ।।२८ ।।

उत्पातमेघौः सिोा ये प्रागासंस्ेते शमंययुैः।
सररतो मागावातहन्यस्तरा्संस्तत्र पाततते ।।२९ ।।

ततो देवगणौः सवे हषातनभारमानसौः।

बभूवुतनाहते तण्डस्मन् गन्धवाा लतलतं ि गुैः ।। ३० ।।

अवादयंस्तर्वान्ये ननृतुश्चाप्सरोगणौः ।

ववुैः पुण्यस्तरा् वातौः सुप्रभोऽभूतद्दवाकरैः ।।३१ ।।

ज्विलुश्चाग्नयैःशान्ौः शान्ा् तदग्जतनतस्वनौः ।। ॐ ।। ३२।।

इतत श्रीमाकाण्डेयपुराणेसावतणाकेमिन्नेदेवीमाहात्म्ये

शुम्भवधो नामदशमोऽध्यायैः॥ १०॥

THE TENTH CHAPTER

The Rishi said: Nisumbha was killed and Sumbha lying down could not bear this insult to his kingly honour. With uncon he cried out at Devi, "O weak and wicked Durga! Do not be fighting with the help of somebody else." The Devi said, " single in this world. Who is there other than Me here? See, fighting with you are Myself. Now look at Me." As soon as these words, all those appearances of many entered into the Durga, and there was none but Devi, the Single. Devi again alone with the power of immanence and omnipresence appe but now stand single and have withdrawn myself into Myself

The sage said: Again Sumbha got up from the ground and r war with Durga. It was the fiercest of all fights. Like butter Sumbha fell upon Durga. The whole world did not know what happen, and was eagerly watching the result of the battle. there could be in all the three worlds were thrown at Ambik powerful Sumbha. As if in play, Durga swallowed them all a to ashes by Her mere 'Humkara'. Sumbha took up his bow an Saktis, swords and missiles. Devi tumbled down the whole together with the horses and the charioteer. Sumbha fell and finding that he had no chariot, no horses and no chario Durga with the dreadful Mudgara Astra. Devi smashed the As immediately with Her arrows. Then with his clenched fist ra to break the head of Durga. He hit on Her breast with force chest with Her mace and he fell again senseless on the gro consciousness, he again stood up bold and, soaring to the poured upon Her many Astras. Devi also jumped into the sk any support She fought with him and smashed him down to Siddhas and Devas were surprised to witness such a scene i

Again Sumbha raised his fist and ran towards Devi to hit Her. Devi put an end to his life with Her Trisula by breaking his chest into two pieces. He lay dead on the ground shaking the earth and the ocean when he fell.

The sky became clear. The Devas felt happy. The whole world felt joyous when the wicked Daitya was killed. Gandharvas sang. The celestial Apsaras rejoiced and danced. The trees began to smile. The rivers flew fluently. The Ocean became calm. The fire burnt happily. The atmosphere became fresh. The earth got rid of Her burden. The wind blew with joy. The sun shone bright.

एकगदशोऽध्यगयाः

ध्यानम्

‘ ॐ’ बालरतवद्युततत मन्दुतकरीटां तुङ्गकुचां नयनत्रययुक्ताम् ।

से्मेरमुखीं ंवरदांकुशपाशाभीततकरां प्रभिे भुवनेशीम् ।।

'ॐ' ऋतषरुवाच ॥ १ ॥

देव्या हते तत्र महासुरेन्द्रे

सेन्द्रौः सुरा वतिपुरोगमास्ताम्।

कात्यायनीं ंतुष्टुवुररष्टलाभाद्

तवकातशवक्त्राब्जतवकातशताशौः ।।२ ।।

देवी प्रपन्नाततताहरे प्रसीद

प्रसीद मातिगतोऽण्डखलस्य।

प्रसीद तवशे्वेश्वरर पातह तवशं्वं

त्वमीश्वरी देतव चराचरस्य ॥३॥

आधारभूता िगतस्त्वमेका

महीस्वरूपेण यतैः ण्डस्तातस।

अपां स्वरूपण्डस्तया त्वयत-

दाप्यायते कृत्स्नमलङ्घयवीये ।।४।।

त्ंवं व ष्णवी शण्डक्करनन्वीयाा

तवश्वस्य बिीं परमातस माया ।

सम्मोतहतं देतव समस्तमेतत्

त्ंवं व प्रसन्ना भुतव मुण्डक्तहेतुः ॥५॥

तवद्याैः समस्तास्तव देतव भेदाैः

ण्डस्त्रयैः समस्ताैः सकला िगतुसु ।

त्वय कया पूररतमम्बयतत्

का ते सुततैः स्तव्यपरा परोण्डक्तैः ।।६।।

सवाभूता यदा देवी स्वगामुण्डक्तप्रदातयनी।

त्ंवं सुतुता सुततये का वा भवनु परमोक्तयैः ॥7 ॥

सवास्य बुण्डिरूपेण िनस्य हृतद संण्डस्ते।

स्वगाापवगादे देतव नारायतण नमोऽसुतु ते ॥८ ॥

कलाकाष्ठातदरूपेण पररणामप्रदातयतन।

तवश्वस्योपरतौ शक्ते नारायतण नमोऽसुतुते ॥ ९॥

सवामङ्गलमाङ्गल्ये तशवे सवार्थासातधके ।
शरण्ये त्र्यम्बके गौरर नारायतण नमोऽसुतु ते ।।१०।।

सृतष्टण्डस्ततवनाशानां शण्डक्तभूते सनाततन।
गुणाश्रये गुणमये नारायतण नमोऽसुतु ते ।।११।।

शरणागतदीनातापररत्राणपरायणे ।
सवास्यातताहरे देतव नारायतण नमोऽसुतु ते ।।१२।।

हंसयुक्ततवमानसे् ब्रह्माणीरूपधाररतण ।
कौशाम्भैः क्षररके देतव नारायतण नमोऽसुतु ते ।।१३।।

तत्रशूलचन्द्रातहधरे महावृषभवातहतन ।
माहेश्वरीस्वरूपेण नारायतण नमोऽसुतु ते ।। १४ ।।

मयूरकुक्कुटवृते महाशण्डक्तधरेऽनघे ।
कौमारीरूपसंस्ाने नारायतण नमोऽसुतु ते ।। १५ ।।

शंखचक्रगदाशाङ्गागृहीतपरमायुधे ।
प्रसीद वष्णवीरूपे नारायतण नमोऽसुतु ते ।।१६।।

गृहीतोग्रमहाचक्रे दंष्टरोद्धृतवसुन्धरे ।
वराहरूतपतण तशवे नारायतण नमोऽसुतु ते ।।१७।।

नृतसंहरूपेणोग्रेण हनुं द त्यान् कृतोद्यमे।
त्रलोक्यत्राणसतहते नारायतण नमोऽसुतुते ।।१८।।

तकरीतटतन महावज्रे सहरनयनोज्ज्वले।
वृत्रप्राणहरे चण्डन्द्र नारायतण नमोऽसुतुते ।।१९।।

तशवदूतीस्वरूपेण हतदत्यमहाबले।
घोररूपे महारावे नारायतण नमोऽसुतु ते ।।२०।।

दंष्टराकरालवदने तशरोमालातवभूषणे ।
चामुण्डे मुण्डमर्ने नारायतण नमोऽसुतु ते ।।२१।।

लण्डक्ष्म लज्जे महातवद्ये श्रि पुतष्टस्वधे ध्रुवे।
महारातत्र महाऽतवद्ये नारायतण नमोऽसुतुते ।।२२।।

मेधे सरस्वतत वरे भूतत बाभ्रतव तामतस।
तनयते त्वं प्रसीदेशे नारायतण नमोऽसुतुते ।।२३।।

सवास्वरूपे सवेशे सवाशण्डक्तसमण्डिते ।
भयेभ्यस्त्रातह नो देतव दुगे देतव नमोऽसुतु ते ।। २४ ।।

एतत्ेते वदनं सौयं लोचनत्रयभूतषतम् ।
पातु नैः सवाभीततभ्यैः कात्यायतन नमोऽसुतु ते ।। २५ ।।

ज्वालाकरालमतुयुग्रमशेषासुरसूदनम् ।
तत्रशूलं पातु नो भीतेभार्द्कातल नमोऽसुतु ते ।।२६।।

तहनण्डस्त द त्यतिींतस स्वनेनापूया या ि गत्।
सा घण्टा पातु नो देतव पापेभ्योऽनैः सुतातनव ।।२७।।

असुरासृग्वसापंकचतचातसे्ते करोज्जवलैः।
शुभाय खड्गो भवतु चण्डण्डके त्वां नता वयम् ।।२८ ।।

रोगानशेषानपहंतस तुष्टा
रुष्टा तु कामान् सकलानभीष्टान्।
त्वामातश्रतानां न तवपन्नराणां
त्वामातश्रता ह्याश्रयतां प्रयाण्डन् ।।२९ ।।

एततूकृतं यत्कदनं त्वयाद्य

धमातद्वषां देतव महासुराणाम्।
रूप रनेक बाहुधाऽऽत्ममूततां
कृत्वाण्डम्बके तत्प्रकरोतत कान्या ।।३०।।

तवद्यासु शास्त्रेषु तववेकदीपे-
ष्वादेयेषु वाक्येषु च का त्वदन्या।
ममत्वगतेऽततमहान्धकारे
तवभ्रामयत्येतदतीव तवश्वम् ।।३१।।

रक्षांतस यत्रोग्रतवषाश्च नागा
यत्रारयो दसुयुबलातन यत्र ।
दावानलो यत्र तराण्डब्मध्ये
तत्र ण्डस्ता त्वं पररपातस तवश्वम् ।।३२।।

तवशेवेश्वरर त्वं पररपातस तवशंवं
तवश्वाण्डत्मका धारयसीतत तवश्वम् ।

तवशेवेशवन्द्या भवती भवण्डन् ।।३३।।
तवश्वाश्रया ये त्वतय भण्डक्तनम्रौः

देतव प्रसीद पररपालय नोऽररभीते-

तनात्यं यरासुरवधादधुनव सद्यैः।

पापातन सविागतां प्रशमं नयाशु

उत्पातपाकितनतांश्च महोपसगाान् ।। ३४ ।।

प्रणतानां प्रसीद त्वं देतव

तवश्चाताताहाररतण। ।। ३५ ।।

त्रलोक्यवातसनामीड्ये लोकदेन्तुं युवाच ।।३६।।

वरदा हंभसुरगणा वरं यन्मनसेच्छर्।

तं वृणुर्ंध्वं प्रयच्छातम िगतामुपकारकम् ।।३७ ।।

देवा ऊचुैः ।।३८।।

सवााबाधाप्रशमनं त्रलोक्यस्याण्डखलेश्वरर।

एवमेव त्वया कायामस्मद्व ररतवनाशनम् ।।३९ ।।

देवुयुवाच ।।४० ।।

ववस्वतेऽन्रे प्राप्ेते अष्टातवंशततमे युगे।

शुम्भो तनशुम्भश्चवान्यावुत्पत्ेस्येते महासुरौ ।।४१ ।।

नन्दगोपगृहे िाता यशोदागभासम्भवा ।

ततस्तौ नाशतयष्यातम तवन्ध्याचलतनवातसनी ।।४२।।

पुनरप्यततरौर्ेद्ेण रूपेण पृतवीतले ।

अवतीया हतनष्यातम वप्रतचत्तांसुतु दानवान् ।।४३।।

भक्षयन्त्याश्च तानुग्रान् व प्रतचक्तान्महासुरान्।
रक्ता दन्ा भतवष्यण्डन् दातडमीकुसुमोपमौः ।। ४४ ।।

ततो मां देवतौः स्वगे मत्यालोके च मानवौः ।
सुतुवन्ो व्याहररष्यण्डन् सततं रक्तदण्डन्काम् ।। ४५ ।।

भूयश्च शतवातषाक्यामनावृष्ट्यामनम्भतस ।
मुतनतभैः संसुतुता भूमौ सम्भतवष्याययोतनिा ।।४६ ।।

ततैः शतेन नेत्राणां तनरीतक्षष्यातम यनुमुनीन्।
कीतातयष्यण्डन् मनुिौः शताक्षीतमतत मां ततैः ।।४७।।

ततोऽहमण्डखलं लोकमात्मदेहसमुद्भवैः ।
भररष्यातम सुरौः शाकरावृष्टैः प्राणधारकैः ।।४८ ।।

शाकम्भरीतत तवख्याततं तदा यास्यायहंभुतव।
तत्रव च वतधष्यातम दुगामाख्ंयं महासुरम् ।।४९ ।।

दुगाा देवीतत तवख्यातं तन्ेमे नाम भतवष्यतत।
पुनश्चाहं यदा भीमं रूपं कृत्वा तहमाचले ।।५० ।।

रक्षांतस भक्षतयष्यातम मुनीनां त्राणकारणात् ।
तदा मां मुनयैः सवे स्तोष्यन्त्यानम्रमूतायैः ।।५1 ।।

भीमा देवीतत तवख्यातं तने्मे नाम भतवष्यतत।
यदारुणाख्यस्त्रलोके्ये महाबाधां कररष्यतत ।। ५२ ।।

तदाहं भ्रामरं रूपं कृत्वाऽसंखे्येयषट्पदम्
त्रलोक्यस्य तहताऱ्ाय वतधष्यातम महासुरम् ।।५३ ।।

भ्रामरीतत च मां लोकास्तदा स्तोष्यण्डन् सवातैः ।
इत्ंथं यदा यदा बाधा दानवोत्था भतवष्यतत ।।54 ।।

तदा तदाऽवतीयााहं कररष्याययरसंक्षयम् ।। ॐ ।। ५५ ।।

इतत श्रीमाकाण्डेयपुराणे सावतणाके मिन्रे देवीमाहात्म्ये
देव्यौः सुततनाामकादशोऽध्यायैः ।। ११ ।।

THE ELEVENTH CHAPTER

The Sequel

Feeling joy at heart that the Asura had been destroyed at
since their wish fulfilled, came to Katyayani Devi and praise
words: "O Devi! O Destroyer of woes! Be pleased. O Mother
worlds! O Supreme Controller of the Universe! Protect us a
this world! Thou art the Support of this Universe. Thou, the
appearing as this world! Thou art water. Thou art the elem
Vishnumaya. Thou art the Cause for bondage and liberation.
is Thy form. All women are Thyself, O Mother! All this is fill
Thou art Intelligence in all men. O Narayani! Thou art the
and Moksha. Thou art Time, Space and Causation. O Blessed
distressed, O Narayani! Salutations to Thee! O Destroyer o
the devoted who take refuge in Thee, O Narayani, Salutation
"O Brahmani with Kamandalu, sitting on the swan! O Mahesv
trident, moon and serpents, sitting on a bull! O Kaumari w
sitting on the peacock! O Vaishnavi with Sankha, Chakra, Ga
various great Astras! Be pleased, O Narayani! Salutations to
sitting on the elephant, with Vajra in the hand! O Narayan
Thee! O Devi of the dreadful form of Narasimha and of Varah
ferocious tusk, O Narayani, salutation to Thee! O Devi who t
forms like Kaali and Sivadooti, O Terrible-faced! O Narayan
Thee! O Lakshmi! O Kaali! O Sarasvati! Protect us, O Durg
salutations to Thee! May Thy Trisula, Chakra, Ghanta, Conc
destroyed Chanda, Munda, Sumbha, Nisumbha and other Rak
protect us, O Narayani, Salutations to Thee!
"O Devi! Thou destroyest all the bad diseases completely. T
pleased all that one desires. To them who take refuge in T

want. They really get a suitable Refuge in Thee. O Devi, wherever there are evil qualities, wherever there are Rakshasas, wherever there are unrighteous forces, there Thou manifestest Thyself and destroyest them. O Devi! Be pleased, be pleased. Protect, O protect us! May the sins of the world lessen quickly. O adorable Devi! Take pity on these (Devas) who are under Thy Great Feet."

The Devi said, "I am the giver of boons, O Devas. Ask from Me any boon. I shall give that to you." The Devas said, "O Devi! You have done everything. May our enemies be destroyed."

Devi said, "In the Vaivasvata Manvantara in the twenty-eighth Dvapara Yuga, I shall be born in the house of Nandagopa in Yasoda's womb and destroy Sumbha and Nisumbha once more who will be born again as my enemies in the Vindhya Mountains. I will have my abode in the Vindhya Mountains and destroy them there. I will take a dreadful form and kill all the wicked-minded Rakshasas. I will eat them up and drink their blood. Thereby My teeth will become red and I will be called by gods and men as 'Raktadantika' (Red-toothed)."

"Again I will be invoked by Rishis when there will be a great famine everywhere and the earth will be without rain, for hundred years. I will then be born in order to relieve their distress. I will

"Once again when I shall assume a terrible form in the Himalayas and devour Rakshasas for the purpose of protecting the Rishis, I shall be called as 'Bheemadevi' (the terrible)."

"When a Rakshasa called Aruna will begin to torment the people of the world, I shall take the form of a fearful Bee and destroy him. Then I will be worshipped in the world as 'Bhramaree' (the Bee)."

"In this manner whenever there is trouble anywhere, whenever there is cropping up of demons, then and there I shall manifest Myself and bring peace to the earth."

गिदशोऽध्यगयाः

ध्यानम् ॐ तवद्युद्दामसमप्रभां

मृगपततस्कन्धण्डस्तां भीषणां कन्यातभैः

करवालखेटतवलसिस्तातभरासेतवताम् ।

हस्त श्चक्रगदातसखेटतवतशखांश्चापं गुणं

तिानीं ं तबभ्राणामनलाण्डत्मकां शतशधरां

दुगाां तत्रनेत्रां भि ।। 'ॐ' देवुयुवाच ।। १ ।।

एतभैः स्तव श्च मां तनत्ंयं स्तोष्यते यैः समातहतैः ।

तस्याहं सकलां बाधां नाशतयष्याियसंशयम् ।।२ ।।

मधुकटभनाशं च मतहषासुरघाततनम् ।

कीतातयष्यण्डन् ये तद्वद् वधं शुम्भतनशुम्भयौः ॥ ३ ॥

अष्टयां च चतुदाश्यां नवयां चकचेतसैः ।

श्रोष्यण्डन् चव ये भक्त्या मम माहात्म्यमुत्तमम् ॥ 4 ॥

न तेषां दुषूकृतं तकतञ्चद् दुषूकृतोत्था न चापदैः ।

भतवष्यतत न दाररद्र्यं न चवेष्टतवयोिनम् ॥ 5 ॥

शतुरुतो न भयं तस्य दसुयुतो वा न रितैः ।

न शस्त्रानलतोयौघात्कदातचत्सम्भतवष्यतत ।।६।।

तस्मान्मम तन्माहात्म्यं पतठतव्यं समातहतैः ।
श्रोतव्यं च सदा भक्त्या परं स्वस्त्ययनं तह तत् ॥ ७ ॥

उपसगाानशेषांसुतु महामारीसमुद्भवान्।
तरा तत्रतवधमुत्पातं माहात्म्यं शमयेन्मम 11711

यत्रतत्पठ्यते सयङ्तनत्यमायतने मम ।
सदा न ततद्वमोक्ष्यातम सांतनधं्यं तत्र मे ण्डस्ताम् ।।९।।

बतलप्रदाने पिूायामतग्नकाये महोत्सवे।
सवां ममतच्चररतमुच्चायां श्राव्यमेव च ।।१०।।

ानिताऽानिता वातप बतलपिूां तरा कृताम् ।
प्रतीण्डच्छष्यायहं प्रीत्या वतिहोमं तरा कृतम् ।।११।।

शरत्काले महापिूा तक्रयते या च वातषाकी ।
तस्यां ममतन्माहात्म्यं शुरुत्वा भण्डक्तसमण्डितैः ।। १२ ।।

सवााबाधातवतनमुाक्तो धनधान्यसुताण्डितैः।
मनुष्यो मत्प्रसादेन भतवष्यतत न संशयैः ।। १३ ।।

शुरुत्वा मम तन्माहात्ंम्यं तरा् चोत्पत्तयैः शुभौः ।
पराक्रमं च युिेषु ियते तनभायैः पुमान् ।। १४ ।।

ररपवैः संक्षयं याण्डन् कल्याणं चोपपद्यते ।
नन्दते च कुलं पुंसां माहात्ंम्यं मम शृण्वताम् ।।१५।।

शाण्डन्कमातण सवात्र तरा्
दुैःस्वप्नदशाने । ग्रहपीडासु ।।१६।।
चोग्रासु माहात्ंम्यं शृणुयान्मम
उपसगौः शमं याण्डन् ग्रहपीडाश्च दारुणौः।
दुैःस्वप्ंनं च नृतभदृाष्ंटं सुस्वप्नमुपियते ।।१७।।

बालग्रहातभभूतानां बालानां शाण्डन्कारकम्।
संघातभेदे च नृणां मत्रीकरणमुत्तमम् ।। १८ ।।

दुवृात्तानामशेषाणां बलहातनकरं परम् ।
रक्षोभूततपशाचानां पठनादेव नाशनम् ।। १९ ।।

सवां ममतन्माहात्ंम्यं मम सतन्नतधकारकम्।
पशुपुष्पाघ्याधूपश्च गन्धदीपस्तरो्त्तमैः ।।२०।।

तवप्राणां भिोन होम ैः प्रोक्षणीयरहतनाशम्।
अन्य श्च तवतवध भोग ैः प्रदानवात्सरेण या ।।२१।।

प्रीततमे तक्रयते साण्डस्मन् सकृतुसुचररते शुरुते।
शुरुतं हरतत पापातन तरा्ऽऽरोग्ंयं प्रयच्छतत ।।२२।।

रक्षां करोतत भूतेभ्यो िन्मनां कीतानंमम।
यिुेषु चररतं यने्मे दुष्टदत्यतनबहाणम् ।।२३।।

तण्डस्मञ्जुछते वररकृतं भयं पुंसां न ियते ।
युष्मातभैः सुतुतयो याश्च याश्च ब्रह्मतषातभैः कृतौः ।। २४ ।।

ब्रह्मणा च कृतास्तासुतु प्रयच्छण्डन् शुभांमततम्।
अरणे्ये प्रान्रे वातप दावातग्नपररवाररतैः ।। २५ ।।

दसुयुतभवाा वृतैः शून्ये गृहीतो वातप शतुरुतभैः।
तसंहव्याानुयातो वा वने वा वनहण्डस्ततभैः ।।२६।।

राज्ञा कुरिन चाज्ञप्तो वध्यो बन्धगतोऽतपवा।
आघूतणातो वा वातेन ण्डस्तैः पोते महाणावे ।।२७।।

पततुसु चातप शस्त्रेषु संग्रामे भृशदारुणे
सवााबाधासु घोरासु वेदनाभ्यतदातोऽतपवा ।।२८ ।।

स्मरन्ममतच्चररतं नरो मुच्येत संकटात्।
मम प्रभावाण्डत्संहाद्या दस्यवो व ररणस्तरा ।। २९ ।।

दूरादेव पलायन्े स्मरतश्चररतं मम ।। 30 ।।

ऋतषरुवाच ।। ३१ ।।

इतुयुक्त्वा सा भगवती चण्डण्डका चण्डतवक्रमा ।।३२।।

पश्यतामेव देवानां तत्रवान्रधीयत ।
तेऽतप देवा तनरातंका स्वातधकारान् यरा पुरा ।।३३॥

यज्ञभागभिुः सवे चकुरुतवातनहतारयैः ।
दत्याश्च देव्या तनहते शुम्भे देवररपौ युतध ।।३४।।

गितद्वर्ंध्वंतसतन तण्डस्मन् महोग्रेऽतुलतवक्रमे।
तनशुम्भे च महावीये शेषौः पातालमाययुैः ।। ३५ ।।

एवं भगवती देवी सा तनत्यातप पुनैः पुनैः ।
समूभूय कुरुते भूप िगतैः पररपालनम् ।।३६।।

तयतन्मोह्यते तवशं्वं स व तवशं्वं प्रसूयते ।
सा यातचता च तवज्ञानं तुष्टा ऋण्डं प्रियच्छतत ।।३७।।

व्याप्तं तयतत्सकलं ब्रह्माण्डं मनिेश्वर ।
महाकाल्या महाकाले महामारीस्वरूपया ।।३८ ।।

सव काले महामारी सव सृतष्टभावत्या ।
ण्डस्ततं करोतत भूतानां सव काले सनातनी ।।३९ ।।

भवकाले नृणां सव लक्ष्मीवृाण्डिप्रदा गृहे।
सवाभावे तरा्ऽलक्ष्मीतवानाशायोपायते ।।४०।।

सुतुता समूपूतिता पुष्पधूपगन्धातदतभस्तरा्।
ददातत तवतं्तं पुत्रांश्च माततं धमे गततं शुभाम् ।।४१ ।।

इतत श्रीमाकाण्डेयपुराणे सावतणाके मिन्रे देवीमाहात्म्ये
फलसुतुततनाम द्वादशोऽध्यायैः ।। १२ ।।

THE TWELFTH CHAPTER

The Devi again said, "Whoever sings of My praise with these look to his welfare and raise him from all miseries. Whoever glories of destroying Madhu and Kaitabha, Sumbha and Nisu whoever hears these stories, full of My divine glory, to the be any trouble. They do not become poverty-stricken. To th fear from enemies, or from the king. To them there is no fea weapons, fire or rain. Therefore My this great story is to be by everybody. It is to be heard by everybody. It is a great b multitude of sins will be destroyed by My Mahatmya, all th will be pacified by singing My glories thus. Wherever My glo am worshipped with devotion, I am there at all times. Dur season (after rains), My Puja is to be performed with devot dear to Me. During the performance of Puja, My these stor heard with faith and devotion. Then they will become wealth Kings will gain victory in battles, and will destroy their en be blessedness and Peace everywhere. That family ever sin will be always rejoicing with peace and plenty. All diseases be destroyed by Me who am ever ready to protect My devote not be any bad dream to those, My devotees, and there will from giants and goblins. By mere study of stories dealing wi thing called suffering will come to an end. My this glory is performing formal Puja to Me, with flowers, sandal, etc., B be fed sumptuously. Homa should be performed with My Mar glories and wealth should be given in charity. There should rejoicing and joy during the performance of My Puja and f Brahmins. I am thus pleased with My devotee very quickly." "My Power destroys all ill-health and bestows good health. and restores peace. The singing of My birth and actions as

by Brahma and Rishis, and as sung by you all, will bestow health, peace and bliss to the faithful and the devoted. By mere remembrance of Me, one crosses over all troubles and sorrows. Due to My power, all enemies and cruel animals run away far from My devotee."

The sage said: Thus saying, Devi vanished from sight instantaneously. The Devas ruled the heavens, got the sacrificial offerings and were happy for ever. All the Asuras, seeing their power curbed down forcibly ran in fear to the nether regions and lived there a miserable life of restlessness and grief.

O king! Thus Devi comes to manifest Herself now and then for establishing righteousness in the land and protecting Her devotees. She deludes the whole world and controls the whole world as the Mother. O king, all this world is pervaded by that great Devi. That great Power creates this whole universe and She Herself becomes the cause of sorrow and happiness of the world.

त्रयोदशोऽध्यगयाः

ध्यानम्

ॐ बालाकामण्डलाभासां चतुबााहुं तत्रलोचनाम्।

पाशांकुशवराभीतीधाारयन्ीं ंतशवां भिे।।

'ॐ' ऋतषरुवाच ।।१।।

एतत्ेते कतर्तं भूप देवीमाहात्म्यमुत्तमम्।

एवंप्रभावा सा देवी ययेदं धायाते िगत् ।।२।।

तवद्या तर्व तक्रयते भगवतद्वषुणुमायया।

तया त्वमेष वश्यश्च तर्वान्ेये तववेतकनैः ।।३।।

मोह्यन्े मोतहताश्च व मोहमेष्यण्डन् चापरे।

तामुपतह महारिा शरणं परमेश्वरीम् ।।४।।

आरातधता सव नृणां भोगस्वगाापवगादा 114 11

माकाण्ेडेयउवाच।।६।।

इतत तस्य वचैः शुरुत्वा सुररै्ः स नरातधपैः ।।७।।

प्रतणपत्य महाभागं तमृतषं शंतसतव्रतम्।

तनतवाण्णोऽततममत्ेवेन राज्यापहरणेनच ।। ८ ।।

गिाम सद्यस्तपसे स च वश्यो महामुने।

संदशानाराम्म्बाया नदीपुतलनसंण्डस्तैः ।।९।।

स च व श्यस्तपस्तेपे देवीसूक्तं परं िपन्।

तौ तण्डस्मन् पुतलने देव्यौः कृत्वा मूततां महीमयीम् ।।१०।।

अहाणां चक्रतुस्तस्यौः पुष्पधूपातग्नतपाण ैः।

तनराहारौ यताहारौ तन्मनस्कौ समातहतौ ।।११।।

ददतुस्तौ बतलं च व तनिगात्रासृगुतक्षतम्।

एवं समाराधयतोण्डस्त्रतभवाषैयाताात्मनौः ।।१२ ।।

पररतुष्टा िगात्री प्रत्यक्षं प्राह चण्डण्डका ।।१३।।

देवुयुवाच ।।१४।।

यत्प्राथ्याते त्वया भूप त्वया च कुलनन्दन।

मत्तस्तत्प्राप्यतां सवां पररतुष्टा ददातम तत् ।।१५ ।।

माकाण्ेडेयउवाच।।१६।।

ततो ववे्रे नृपो राज्यमतवभ्ंरंश्यन्यिन्मतन।

अत्र व च तनिं राज्ंयं हतशतुरुबलं बलात् ।।१७ ।।

सोऽतप व श्यस्ततो ज्ञानं ववे्रे तनतवाण्णमानसैः।

ममेत्यहतमतत प्राज्ञैः सङ्गतवचुयुततकारकम् ।।१८ ।।

दे वुयुवाच ।।१९।।

स्वल्प रहोतभनृापते स्ंवं राज्ंयं प्राप्स्स्यतेभवान् ।।२०।।

हत्वा ररपूनस्खतलतं तव तत्र भतवष्यतत ।।२१ ।।

मृतश्च भूयैः सम्प्राप्य िन्म देवातद्भवस्वतैः ।।22 ।।

सावतणाको नाम मनुभावान् भुतव भतवष्यतत ।।२३ ।।

वश्यवया त्वया यश्च वरोऽस्मत्तोऽतभवाण्डञ्छतैः ।। २४ ।।

तंप्रयच्छातम संतसद्ध्य तव ज्ञानं भतवष्यतत ।।२५ ।।

माकाण्ेडेयउवाच।।२६।।

इतत दत्त्वा तयोदेवी यरा्तभलतषतं वरम् ।।२७।।

बभूवान्तहाता सद्यो भक्त्या ताभ्यामतभष्टुता।

एवं देव्या वरं लब्ध्वा सुररै्ः क्षतत्रयषाभैः ।।२८

सूयााज्जन्म समासाद्य सावतणाभातवता मनुैः ।। ।।

एवं देव्या वरं लब्ध्वा सुररै्ः क्षतत्रयषाभैः २९ ।।

सूयााज्जन्म समासाद्य सावतणाभातवता मनुैः ॥ क्रीं ंॐ ॥

इतत श्रीमाकाण्ेडेयपुराणे सावतणाके मिन्रे देवीमाहात्े्म्ये

सुरर्वश्ययोवारप्रदानं नाम त्रयोदशोऽध्यायैः ॥ १३ ॥

THE THIRTEENTH CHAPTER

The sage said: Thus I have recounted to you the entire sto
of Devi and Her actions. She is Vidya or the Intelligence-Pri
Sakti or Maya and She is the Avidya or the Ignorant princi
above both. By Her only yourself and this Vaisya are delu
others also are deluded by Her in the same manner. O king!
that Devi Maya! She is the giver of pleasure, Svarga and M
devotees at the same time.

Markandeya said: Hearing these words of the Rishi, the King
very much moved at heart and immediately started to dense
perform rigorous penance. The Vaisya also followed him and
perform Tapas on the bank of the river reciting Devi Suktam
They wanted to have the vision of Devi in order to get back
kingdom and wealth. They prepared an image of Devi out of
the river bank for the purpose of their worship with Shodas
the sixteen modes of worship to Devi. They both fasted and
their minds on the glorious form of Devi. On their practising
rigorous penance for three complete years, Devi was very
and manifesting Herself to them spoke to them with these w
said, "O king! Whatever you want you can tell Me now. I am
you. I am prepared to give you anything."

Markandeya said: The king asked from Her the boon that he
back his lost kingdom undaunted by any enemy. But the Vai
Devi Wisdom and nothing else.

The Devi said, "O king! In a few days you will regain your ki
conquer your enemies and rule over the land happily. After
be born through Surya (Sun) as the eighth Manu called Sav
As you desired I shall give you Wisdom. You will have Wisdo

Markandeya said: In this manner, giving the required boons to those two people, Devi vanished from sight immediately. Thus obtaining a boon from Devi, Suratha, the king, will be born through the Sun-God as the coming eighth Manu called Savarni.

Thus is the glorious story of Durga-Devi, the Mahamaya, the great Mother of the Universe!

क्षमा-प्रार्थानग

अपराधसहरातण तक्रयन्ेऽहतनाशं मया ।

दासोऽयतमतत मां मत्वा क्षमस्व परमेश्वरर ।।१।।

आवाहनं न ानातम न ानातम तवसिानम्।

पूिां चव न ानातम क्षयतां परमेश्वरर ।।२।।

मन्त्रहीनं तक्रयाहीनं भण्डक्तहीनं सुरेश्वरर।

यतूपूततिं मया देतव पररपूणां तदसुतु मे ।।३।।

अपराधशतं कृत्वा ि गदम्बेतत चोच्चरेत्।

यां गततं समवाप्नोतत न तां ब्रह्मादयैः सुरौः ।।४।।

सापराधोऽण्डस्म शरणं प्राप्तस्त्वां ि गदण्डम्बके।

इदानीमनुकम्प्योऽहं यरे्च्छतस तरा् कुरु 11511

अज्ञानाद्वसूमृतेभ्रान्त्या यन्यूनमधकंकृतम्।

तत्सवां क्षयतां देतव प्रसीद परमेश्वरर ।।६ ।।

कामेश्वरर िगन्मातैः सण्डच्चदानन्दतवग्रहे।

गृहाणाचातममां प्रीत्या प्रसीद परमेश्वरर ॥७॥

गुह्यातगुह्यगोप्त्री त्ंवं गृहाणास्मतूकृतं िपम्।

तसण्डिभावतु मे देतव त्वत्प्रसादातुसुरेश्वरर ।।८ ।।

॥ श्रीदुगाापाणमसुतु ॥

KSHAMA PRARTHANA

Closing prayer to Devi for pardon of mistakes committed k
unknowingly in the reading of Durga Saptasati.

श्री देव्ष्टोत्तरशतनगमगवत्रलाः

१. ॐ आतदशक्तये नमैः
२. ॐ महादेव्य नमैः
३. ॐ अण्डम्बकाय नमैः
४. ॐ परमेश्वयै नमैः
५. ॐ ईश्वयै नमैः
६. ॐ अनीश्वयै नमैः
७. ॐ योतगन्य नमैः
८. ॐ सवाभूतेश्वयै नमैः
९. ॐ ियाय नमैः
१०. ॐ तवियाय नमैः
११. ॐ ियन्त्य नमैः
१२. ॐ शाम्भव्य नमैः
१३. ॐ शान्त्य नमैः
१४. ॐ ब्राह्मय नमैः
१५. ॐ ब्रह्माण्डधाररण्य नमैः
१६. ॐ महारूपाय नमैः
१७. ॐ महामायाय नमैः
१८. ॐ माहेश्वयै नमैः
३७. ॐ रुर्द्स्वरूतपण्य नमैः
३८. ॐ नारायण्य नमैः
३९. ॐ नारतसंह्य नमैः
४०. ॐ नागयज्ञोपवीततन्य नमैः
४१. ॐ शंखचक्रगदाधाररण्य नमैः
४२. ॐ िटामुकुटशोतभन्य नमैः
४३. ॐ अप्रमाणाय नमैः
४४. ॐ प्रमाणाय नमैः
४५. ॐ आतदमध्यावसानाय नमैः
४६. ॐ पुण्यदाय नमैः
४७. ॐ पुण्योपचाररण्य नमैः
४८. ॐ पुण्यकीत्यै नमैः
४९. ॐ सुतुताय नमैः
५०. ॐ तवशालाक्ष्य नमैः
५१. ॐ गम्भीराय नमैः
१९. ॐ लोकरतक्षण्य नमैः
२०. ॐ दुगााय नमैः
२१. ॐ दुगापाराय नमैः
२२. ॐ भक्ततचन्ामण्य नमैः
२३. ॐ मृत्य नमैः
२४. ॐ तसिय नमैः
२५. ॐ मूत्यै नमैः
२६. ॐ सवातसण्डिप्रदाय नमैः
२७. ॐ मन्त्रमूत्यै नमैः
२८. ॐ महाकाल्य नमैः
२९. ॐ सवामूततास्वरूतपण्य नमैः
३०. ॐ वेदमूत्यै नमैः
३१. ॐ वेदभूत्य नमैः
३२. ॐ वेदान्ाय नमैः
३३. ॐ व्यवहाररण्य नमैः
३४. ॐ अनघाय नमैः
३५. ॐ भगवत्य नमैः
३६. ॐ रौर्द्ाय नमैः
६०. ॐ माततङ्गन्य नमैः
६१. ॐ चण्डमुण्डचाररण्य नमैः
६२. ॐ द त्यदानवनातशन्य नमैः
६३. ॐ मेषज्योततषाय नमैः
६४. ॐ परंज्योततषाय नमैः
६५. ॐ आत्मज्योततषाय नमैः
६६. ॐ सवाज्योततस्वरूतपण्य नमैः
६७. ॐ सहरमूत्यै नमैः
६८. ॐ शवााण्य नमैः
६९. ॐ सूयामूततास्वरूतपण्य नमैः
७०. ॐ आयुलाक्ष्म्य नमैः
७१. ॐ तवद्यालक्ष्म्य नमैः
७२. ॐ सवालक्ष्मीप्रदाय नमैः
७३. ॐ तवचक्षणाय नमैः
७४. ॐ क्षीराणाववातसन्य नमैः

५२. ॐ रूपाण्डिताय नमः
५३. ॐ कालरात्र्य नमः
५४. ॐ अनल्पतसद्ध्य नमः
५५. ॐ कमलाय नमः
५६. ॐ पद्मवातसन्य नमः
५७. ॐ महासरस्वत्य नमः
५८. ॐ मनैःतसिाय नमः
५९. ॐ मनोयोतगन्य नमः
८३. ॐ अव्यक्तरूपाय नमः
८४. ॐ अनन्ाय नमः
८५. ॐ चन्द्राय नमः
८६. ॐ चन्द्रमण्डलवातसन्य नमः
८७. ॐ चन्द्रमण्डलमण्डण्डताय नमः
८८. ॐ भ रव्य नमः
८९. ॐ परमानन्दाय नमः
९०. ॐ तशवाय नमः
९१. ॐ अपरातिताय नमः
९२. ॐ ज्ञानप्राप्त्य नमः
९३. ॐ ज्ञानवत्य नमः
९४. ॐ ज्ञानमूत्ैयै नमः
९५. ॐ कलावत्य नमः
७५. ॐ वागीश्वयै नमः
७६. ॐ वाण्डक्सद्ध्य नमः
७७. ॐ अज्ञानज्ञानगोचराय नमः
७८. ॐ बलाय नमः
७९. ॐ परमकल्याण्य नमः
८०. ॐ भानुमण्डलवातसन्य नमः
८१. ॐ अव्यक्ताय नमः
८२. ॐ व्यक्तरूपाय नमः
९६. ॐ श्मशानवातसन्य नमः
९७. ॐ मात्ेरे नमः
९८. ॐ परमकण्डल्पन्य नमः
९९. ॐ घोषवत्य नमः
१००. ॐ दाररद्र्यहाररण्य नमः
१०१. ॐ तशवतीिमुख्य नमः
१०२. ॐ तवषुणुवल्लभाय नमः
१०३. ॐ केशतवभूतषताय नमः
१०४. ॐ कूमााय नमः
१०५. ॐ मतहषासुरघाततन्य नमः
१०६. ॐ सवारक्षाय नमः
१०७. ॐ महाकाल्य नमः
१०८. ॐ महालक्ष्म्य नमः

इत्रत श्रीदेव्ष्टोत्तरशतनगमगवत्रलाः ।

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श्रीलक्ष्म्यष्टोत्तरशतनगमगवत्रलाः

१. ॐ प्रकृत्य नमैः
२. ॐ तवकृत्य नमैः
३. ॐ तवद्याय नमैः
४. ॐ सवाभूततहतप्रदाय नमैः
५.ॐ श्रिाय नमैः
६. ॐ तवभूत्य नमैः
७. ॐ सुरभ्य नमैः
८. ॐ परमाण्डत्मकाय नमैः
९. ॐ वाचे नमैः
१०. ॐ पद्मालयाय नमैः
११. ॐ पद्माय नमैः
१२. ॐ शुचये नमैः
१३. ॐ स्वाहाय नमैः
१४. ॐ स्वधाय नमैः
१५. ॐ सुधाय नमैः
१६. ॐ धन्याय नमैः
१७. ॐ तहरण्मय्य नमैः
१८. ॐ लक्ष्म्य नमैः
१७. ॐ लोकशोकतवनातशन्य नमैः
१८. ॐ धमातनलयाय नमैः
१९. ॐ करुणाय नमैः
४०. ॐ लोकमात्रे नमैः
४१. ॐ पद्मतप्रयाय नमैः
४२. ॐ पद्महस्ताय नमैः
४३. ॐ पद्माक्ष्य नमैः
४४. ॐ पद्मसुन्दयै नमैः
४५. ॐ पद्मोद्भवाय नमैः
४६. ॐ पद्ममुख्य नमैः
४७. ॐ पद्मनाभतप्रयाय नमैः
४८. ॐ रमाय नमैः
४९. ॐ पद्ममालाधराय नमैः
१९. ॐ तनत्यपुष्टाय नमैः
२०. ॐ तवभावयै नमैः
२१. ॐ अतदत्य नमैः
२२. ॐ तदत्य नमैः
२३. ॐ दीप्ताय नमैः
२४. ॐ वसुधाय नमैः
२५. ॐ वसुधाररण्य नमैः
२६. ॐ कमलाय नमैः
२७. ॐ कान्ाय नमैः
२८. ॐ कामाक्ष्य नमैः
२९. ॐ क्रोधसंभवाय नमैः
३०. ॐ अनुग्रहप्रदाय नमैः
३१. ॐ बुिये नमैः
३२. ॐ अनघाय नमैः
३३. ॐ हररवल्लभाय नमैः
३४. ॐ अशोकाय नमैः
३५. ॐ अमृताय नमैः
३६. ॐ दीप्ताय नमैः
६०. ॐ चतुभिुाय नमैः
६१. ॐ चन्द्ररूपाय नमैः
६२. ॐ इण्डन्दराय नमैः
६३. ॐ इन्दुशीतलाय नमैः
६४. ॐ आह्लादिनन्य नमैः
६५. ॐ पुष्ट् नमैः
६६. ॐ तशवाय नमैः
६७. ॐ तशवकयै नमैः
६८. ॐ सत्य नमैः
६९. ॐ तवमलाय नमैः
७०. ॐ तवश्विनन्य नमैः
७१. ॐ पुष्ट् नमैः
७२. ॐ दाररद्र्यनातशन्य नमैः

५०. ॐ देव्य नमः
५१. ॐ पतद्मन्य नमः
५२. ॐ पद्मगण्डन्धन्य नमः
५३. ॐ पुण्यगन्धाय नमः
५४. ॐ सुप्रसन्नाय नमः
५५. ॐ प्रसादातभमुख्य नमः
५६. ॐ प्रभाय नमः
५७. ॐ चन्द्रवदनाय नमः
५८. ॐ चन्द्राय नमः
५९. ॐ चन्द्रसहोदयै नमः
८३. ॐ हररण्य नमः
८४. ॐ हेममातलन्य नमः
८५. ॐ धनधान्यकयै नमः
८६. ॐ तसद्ध्य नमः
८७. ॐ स्त्र णसौयाय नमः
८८. ॐ शुभप्रदाय नमः
८९. ॐ नृपवेश्मगतानन्दाय नमः
९०. ॐ वरलक्ष्म्य नमः
९१. ॐ वसुप्रदाय नमः
९२. ॐ शुभाय नमः
९३. ॐ तहरण्यप्राकाराय नमः
९४. ॐ समुर्द्तनयाय नमः
९५. ॐ ियाय नमः
९६. ॐ मङ्गलाय देव्य नमः
७३. ॐ प्रीततपुष्कररण्य नमः
७४. ॐ शान्ाय नमः
७५. ॐ शुक्माल्याम्बराय नमः
७६. ॐ तश्रय नमः
७७. ॐ भास्कयै नमः
७८. ॐ तबल्वतनलयाय नमः
७९. ॐ वरारोहाय नमः
८०. ॐ यशतश्वन्य नमः
८१. ॐ वसुन्धराय नमः
८२. ॐ उदाराङ्गाय नमः
९७. ॐ तवषुणुवक्षस्लण्डस्ताय नमः
९८. ॐ तवषुणुपत्न्य नमः
९९. ॐ प्रसन्नाक्ष्य नमः
१००. ॐ नारायणसमातश्रताय नमः
१०१. ॐ दाररद्र्यर्ंध्वंतसन्य नमः
१०२. ॐ देव्य नमः
१०३. ॐ सवोपर्द्ववाररण्य नमः
१०४. ॐ नवदुगााय नमः
१०५. ॐ महाकाल्य नमः
१०६. ॐ ब्रह्मतवषुणुतशवाण्डत्मकाय नमः
१०७. ॐ तत्रकालज्ञानसंपन्नाय नमः
१०८. ॐ भुवनेश्वयै नमः

इत्रत श्रीलक्ष्म्यष्टोत्तरशतनगमगवत्रलाः ।

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श्रीसरस्वत्यष्टोत्तरशतनगमगवत्रलाः

१. ॐ श्रीसरस्वत्य नमैः
२. ॐ महामायाय नमैः
३. ॐ वरप्रदाय नमैः
४. ॐ श्रीप्रदाय नमैः
५. ॐ पद्मतनलयाय नमैः
६. ॐ पद्माक्ष्य नमैः
७. ॐ पद्मवक्त्राय नमैः
८. ॐ तशवानुिाय नमैः
९. ॐ पुस्तकहस्ताय नमैः
१०. ॐ ज्ञानमुर्द्ाय नमैः
११. ॐ रमाय नमैः
१२. ॐ कामरूतपण्य नमैः
१३. ॐ महातवद्याय नमैः
१४. ॐ महापातकनातशन्य नमैः
१५. ॐ महाश्रयाय नमैः
१६. ॐ मातलन्य नमैः
१७. ॐ महाभोगाय नमैः
१८. ॐ महाभिुाय नमैः
३८. ॐ वागे्देव्य नमैः
३९. ॐ वसुदाय नमैः
४०. ॐ तीव्राय नमैः
४१. ॐ महाभर्द्ाय नमैः
४२. ॐ महाबलाय नमैः
४३. ॐ भोगदाय नमैः
४४. ॐ भारत्य नमैः
४५. ॐ भामाय नमैः
४६. ॐ गोतवन्दाय नमैः
४७. ॐ गोमत्य नमैः
४८. ॐ ितटलाय नमैः
४९. ॐ तवन्ध्यावासाय नमैः
५०. ॐ चण्डण्डकाय नमैः
१९. ॐ महाभाय नमैः
२०. ॐ महोत्साहाय नमैः
२१. ॐ तदव्याङ्गय नमैः
२२. ॐ सुरवण्डन्दताय नमैः
२३. ॐ महाकाल्य नमैः
२४. ॐ महापाशाय नमैः
२५. ॐ महाकाराय नमैः
२६. ॐ महांकुशाय नमैः
२७. ॐ पीताय नमैः
२८. ॐ तवमलाय नमैः
२९. ॐ तवश्वाय नमैः
३०. ॐ तवद्युन्मालाय नमैः
३१. ॐ व ष्णव्य नमैः
३२. ॐ चण्डन्द्रकाय नमैः
३३. ॐ चन्द्रलेखातवभूतषताय नमैः
३४. ॐ सातवत्र्य नमैः
३५. ॐ सुरसाय नमैः
३६. ॐ देव्य नमैः
६०. ॐ पद्मलोचनाय नमैः
६१. ॐ तवद्यारूपाय नमैः
६२. ॐ तवशालाक्ष्य नमैः
६३. ॐ ब्रह्मिायाय नमैः
६४. ॐ महाबलाय नमैः
६५. ॐ त्रयीमूताये नमैः
६६. ॐ तत्रकालज्ञाय नमैः
६७. ॐ तत्रगुणाय नमैः
६८. ॐ शास्त्ररूतपण्य नमैः
६९. ॐ शुम्भासुरप्रमतर्न्य नमैः
७०. ॐ शुभदाय नमैः
७१. ॐ सवााण्डत्मकाय नमैः
७२. ॐ रक्तबीतनहन्त्र्य नमैः

५१. ॐ ब्राह्मय नमैः
५२. ॐ ब्रह्मज्ञान कसाधनाय नमैः
५३. ॐ सौदातमन्य नमैः
५४. ॐ सुधामूत्यै नमैः
५५. ॐ सुभर्द्राय नमैः
५६. ॐ सुरपूतिताय नमैः
५७. ॐ सुवातसन्य नमैः
५८. ॐ सुनासाय नमैः
५९. ॐ तवतनर्द्राय नमैः
८३. ॐ वरारोहाय नमैः
८४. ॐ वाराय नमैः
८५. ॐ वारिरिसनाय नमैः
८६. ॐ तचत्राम्बराय नमैः
८७. ॐ तचत्रगन्धाय नमैः
८८. ॐ तचत्रमाल्यतवभूतषताय नमैः
८९. ॐ कान्याय नमैः
९०. ॐ कामप्रदाय नमैः
९१. ॐ वन्द्याय नमैः
९२. ॐ रूपसौभाग्यदातयन्य नमैः
९३. ॐ शेवेताननाय नमैः
९४. ॐ सुभ्रिाय नमैः
९५. ॐ शेवेतस्तनसुपूतिताय नमैः
९६. ॐ रक्तमध्याय नमैः
७३. ॐ चामुण्डाय नमैः
७४. ॐ अण्डम्बकाय नमैः
७५. ॐ मुण्डकायप्रहरणाय नमैः
७६. ॐ धूम्रलोचनमदानाय नमैः
७७. ॐ सवादेवसुतुताय नमैः
७८. ॐ सौयाय नमैः
७९. ॐ सुरासुरनमसूकृताय नमैः
८०. ॐ कालरात्रय नमैः
८१. ॐ कलाधराय नमैः
८२. ॐ वागेदेव्य नमैः
९७. ॐ नीलिङ्घाय नमैः
९८. ॐ तनरज्जनाय नमैः
९९. ॐ चतुराननसाम्राज्याय नमैः
१००. ॐ चतुवागाफलप्रदाय नमैः
१०१. ॐ हंसासनाय नमैः
१०२. ॐ ब्रह्मतवषुणुतशवाण्डत्मकाय नमैः
१०३. ॐ तवन्ध्याचलतवरातिताय नमैः
१०४. ॐ पराय नमैः
१०५. ॐ स्वराण्डत्मकाय नमैः
१०६. ॐ चन्द्रवदनाय नमैः
१०७. ॐ तशवाय नमैः
१०८. ॐ सरस्वत्य नमैः

इत्रत श्रीसरस्वत्यष्टोत्तरशतनगमगवत्रलाः ।

NAVARATRI MESSAGES

Of

SRI SWAMI SIVANANDA

DUSSERA MESSAGE-(1942)

Salutations to Sri Durga, Mother Divine who exists in all be
of intelligence, mercy and beauty; who is the consort of Lor
creates, sustains and destroys the universe.

Dussera is the greatest Hindu festival for adoring God as Mo
representing the Divine Mother. She is the energy aspect of
Without Durga, Siva has no expression and without Siva, Dur
existence. Siva is the soul of Durga. Durga is identical with
only the silent witness. He is motionless, absolutely chang
affected by the Cosmic play. Durga does everything.

Mother worship is the worship of God as the Divine Mother,
Sakti is the power of the Lord or the Cosmic energy. The Di
Her aspect of Durga is represented as having ten different
ten hands. She is sitting on a lion. She keeps up the Lila of
the three Gunas-Sattva, Rajas and Tamas. Vidya, Santi, lus
egoism, pride are all Her forms.

The Upasana or worship of Devi or Universal Mother leads to
attainment of knowledge of the Self. The story of the Kenop
as the Yaksha Prasna supports this view. Uma taught the Tru
Devas. Goddess Sakti sheds wisdom on Her devotees.

A child is more familiar with the mother than the father, be
kind, loving, tender, affectionate and looks after the wants

the spiritual field also the aspirant or the devotee the spiritual child has intimate relationship with Mother Durga than with Father Siva. It behoves, therefore, that the aspirant should approach the Mother first and that She will introduce Her spiritual child to the Father for his illumination or Self- realisation.

Mother's grace is boundless. Her mercy is illimitable. Her knowledge is infinite. Her power is immeasurable. Her glory is ineffable. Her splendour is indescribable. She gives you Bhukti or material prosperity and Mukti also (liberation).

Approach Her with an open heart. Lay bare your heart to Her with frankness and humility. Be as simple as a child. Kill ruthlessly egoism, cunningness, selfishness and crookedness. Make total, unreserved ungrudging surrender to Her. Sing Her praise. Repeat Her Name. Worship Her with faith and unflinching devotion. Do special Puja on Navaratri days. Navaratri or Dussera is the most suitable occasion for doing intense Sadhana. These nine days are very sacred to Devi. Plunge yourself in Her worship. Do Anushtana. Devi fought with Bhandasura and his forces for nine days and nine nights. The war ended on the evening of the tenth day known as Vijaya Dasami or the day of Victory. Akshara

A MESSAGE TO MOTHERS (1945)

Beloved Immortal Selves, Today you have all assembled in shrines and temples devoted to the great Goddess, the Divine Mother, for celebrating the Dussera. This function is celebrated in various parts of India in different styles. But the one basic aim of this celebration is to propitiate Sakti to bestow upon you all wealth, auspiciousness, prosperity, Vidya and all other potent powers. Whatever be the particular or special request that everyone of you may put before the Goddess, whatever boon you may ask of Her, the one thing behind all these motives is propitiation, worship and linking oneself with Her. There is no other aim. This is being effected consciously or unconsciously. Every one is blessed with Her loving mercy and is protected by Her.

This unique aim is yours not only in this particular occasion but every moment of your life. There is incessant struggle within you. The inner self struggles to escape from the clutches of the various senses, being sheathed and suppressed by them. It constantly warns you to identify this self with the major Self. It reminds you that you are on return journey unto the place whence you started. Whether it is your will or not

Throw a ball on the floor. It rebounds. It attempts to reach wherefrom it was thrown. But there is a difference in the r from the other. A ball with a thick cover, air fully inflated whereas a Japan ball takes a longer time. Why? There is no the latter ball. As soon as it reaches the ground, it loses it It gets deformed. The impact is too heavy for it. It has lost to attain slowly its momentum.

We are all like Japan balls. We must cover ourselves with with Bhakti and devotion. Kirtans and prayer are double pi Meditation is the space of travel. Jnana is the acceleration ball to its original position. This overcomes Avidya, the dow gravitation. Selfless duty removes all the dust particles adh form of egoism and vices. These are the equipments. These manufactured by one's own self as the outcome of various life. But it is better that it is acquired from parents. You ca Parents are the well-wishers of the children. They should children to cultivate bad habits. They must not sing cinema meaningless blabberings to lull their babes. Only Kirtans gl various forms of the Lord should be used. Sing "Hari Hari B Mukunda Madhava Kesava Bol." This tune is very melodiou lullaby. At the same time it leaves deep imprints in the mi You do not know what the mind of a child is. You are not cap understanding its language. A child is full of divine qualiti to your bad company the child is spoiled. You nurse the c You train the child with toilets and luxuries. You make thes indispensable for him in later life.

"As is the father, so is the son." "What habits you have acqu of your movement creep into him also. If you play at cards

will do so stealthily if not openly before you. If you smoke, your son is sure to smoke. First correct yourself. The moment you realize that a son will be born to you, eradicate all the evil habits. Grains will grow perfectly only if the weeds are removed. The birth of a child is an A.R.P. siren. It is a danger signal for you to be cautious.

The mud pot is useful only as long as the seed or the bulbous plant grows roots. Afterwards it should not be kept in the pot. If it is kept not only the plant will suffer undergrowth but the pot will be broken. It must be immediately transplanted in a fertile field. The child must be kept in the house only as long as it is not in a position to discriminate between good and bad. The day the child shows a tendency to like or dislike, it must be taken to a tutor and entrusted to him. It is no more a child. Now he is a boy fit to receive instructions. Any parent, who, ignorant of this fact, keeps the boy at home virtually stifles and snuffs out the moral, ethical and cultural life-growth in the boy.

Only such tutors who feel it their responsibility to make an ideal man of the boy entrusted to them are to take up the training. Here comes the duty of the tutor. The tutor is not merely to cram certain portions from the prescribed text-books and lecture them to the boys.

out as a full blossom. This blossom floats its sweet smell over a vast area. Attracted by the smell, bees crowd to extract and enjoy the honey of wisdom contained in this boy. Now no more a boy but a full-blown Yogi, he mines treasures of secret wisdom not only for the benefit of others but for his own. He is an ideal man. He is the ideal Yogi. He is fit to be called the son of God. He brings name and fame to the parents. A Collector or a Governor is revered or recognized only as long as he holds the post or at the most to the end of his life. But this Jnani, this realised soul is remembered and worshipped not only in this cycle of evolution but eternally.

O Mothers! Pray for such a child. Even if you give birth to hundred children without good qualities, you won't be happy-and children too. Gandhari had hundred sons. Kunti gave birth to three. Kausalya Devi to one and only one.

Whom do you like to be? Gandhari or Kausalya?

Pray unto the Goddess to bestow upon you one such son to keep up your progeny. Sakti is all. She can do anything. She can make or mar. She can mend or end. You can worship Her in any form. The very creation of this

universe is solely due to Her. We are all spring-dolls in Her hand. Kriya, Iccha, Jnana are the three forms of Power by which this world is ruled.

Worship of Sakti gives not only prosperity but liberation from all bondages.

Religious observances, traditional worship and Vratas at times have more than one significance. Apart from being the adoration of the Divine, they are commemorative of stirring bygone events, allegoric when interpreted from the Occult standpoint, and lastly deeply significant pointers and revealing guides to the Jiva on his path to Realisation.

Outwardly, the nine days' worship of Devi or the Mother is in the nature of a Vijaya-Utsava. These nine days' triumph are offered to the Mother for Her successful struggle with the formidable demons led by Sumbha and Nisumbha. But to the spiritual aspirant in his life of Sadhana, the particular division of the Navaratri into sets of three days to adore different aspects of the Supreme Goddess has got a very sublime yet thoroughly practical truth to reveal. In its cosmic aspect it epitomises the stages of the evolution of Man into God, from Jivahood to Sivahood. In its individual import it shows the course that his spiritual Sadhana should take.

Now, the central purpose of existence is to recognise your eternal identity with the Supreme Spirit. It is to grow into the image of the Divine. The Supreme One embodies the highest perfection. It is spotless purity, Niranjana. To recognise your identity with That, to attain union with That, is verily to grow into the very likeness of the Divine.

Mother is adored as Power, Force-Durga the Terrible. You pray to Mother Durga to destroy all your impurities, your vices, your defects. She is to fight with and annihilate the baser animal qualities in the Sadhaka, the lower Asura in his nature. Also, She is the Power that protects your Sadhana from its many dangers and pitfalls. Thus the first three days, marking the first stage of destruction of Mala (impurities) and determined effort and struggle to rout out the evil Vasanas in your mind, are set apart for the worship of the Destructive aspect of the Mother.

Once you have accomplished your task on the negative side, that of breaking down the impure Vasanas, propensities and old habits, the next step is to build up a sublime spiritual personality, to acquire positive qualities in place of the eliminated Asuric qualities. The Divine qualities, Daivi Sampat that Lord Krishna enumerates in the Gita, have to be acquired.

The Sadhaka must cultivate and develop all the auspicious qualities. He has to pile up immense spiritual wealth to enable him to pay the price for the rare gem of divine wisdom (Jnanaratna). If this development of the opposite qualities (Pratipaksha bhavana) is not undertaken in right earnest, the old Asuric nature will raise its head again and again. Hence, this stage is as important in an aspirant's career as the previous one. The essential

Knowledge. At this stage comes the devout worship of Sri Sarasvati, Who is Divine Knowledge personified, the Embodiment of Brahmajnana. The sound of Her celestial Veena awakens the notes of the sublime Mahavakyas and the Pranava. She bestows the Knowledge of the Supreme Naada and then gives full Atmajnana as represented by Her pure dazzling snow-white apparel. To propitiate Sri Sarasvati, the Giver of Jnana, is therefore the third stage.

The tenth day-Vijaya Dasami-marks the triumphant ovation of the Jiva at having attained Jivanmukti through the descent of knowledge by the grace of Goddess Sarasvati. The Jiva rests in His own Supreme Self of Sat-Chit-Ananda (Existence-Knowledge-Bliss Absolute). This day celebrates the victory, the achievement of the Goal. The Banner of Victory flies aloft. Lo! I am He! I am He!!
Chidananda Rupah Sivoham, Sivoham; Chidananda Rupah Sivoham,
Sivoham.
This arrangement has also a special significance in the aspirant's spiritual evolution. It marks the stages of evolution which are indispensable for every Sadhaka, through which every one should pass. One naturally leads to the other and to short-circuit this would inevitably result in a miserable failure. Nowadays many ignorant Sadhakas aim

that identity with Brahman which is your Goal. Then all Knowledge will be yours; you will be Omniscient, Omnipotent, you will feel your Omnipresence. You will see yourself in all. You will be a Jivanmukta. You would have achieved eternal victory over the wheel of birth and death, over the Demon Samsara. No more of pain, no more of misery, no more of birth, no more of death. Victory, victory be yours!

Glory unto the Divine Mother! Let Her take you step by step, to the top of the spiritual ladder and unite you with the Lord!

THE TRUE SIGNIFICANCE OF DEVI PUJA-(1947)

India now celebrates after the achievement of her long-ch
Independence, the nine-day worship of the Divine Mother-t
It is important for all to know and rightly understand the
significance of this worship so that tangible spiritual and m
a lasting character may be derived by everyone to a maximu

Rightly understood, the method of this worship shows you t
lead the divine life. It teaches you to live in such a way as
a real and practical worship and adoration of the Divine Mo
the secret of rising from darkness, untruth and mortality
realm of light, truth and everlasting life.

The three aspects of the Devi Puja are Goodness, Prosperity
Knowledge. Goodness reveals the truth; Prosperity ushers i
Knowledge precedes the dawn of intuition and leads you t
Satchidananda. To strive to bring about these three above-m
factors into the life of mankind constitutes the real invocat
adoration of the Divine Mother who is manifest in every form

Ritualistic or ceremonial worship is no doubt good, but it is the living worship that truly transforms and spiritualises you more quickly and leads you on to the highest realisation. To consecrate the Divine Mother in the holy altar of your heart, to manifest Her Divine Power within and to live to serve and do good to all is the best and the dynamic way to adore and worship the Divine Mother, Durga.

To invoke the Goddess Lakshmi, you have to try ceaselessly to bring prosperity into the lives of all. Its significance is to be large-hearted and generous, charitable and kind. The Sadhaka will have to strive hard to remove the pain and sorrow and bring happiness to all as per his capacity.

Those who are monetarily gifted, to them I would ask to open free dispensaries for the poor patients, feeding centres for the destitutes, to educate the illiterate and to aid and encourage through every means to increase the wealth of the country; for where prosperity and happiness prevail, there alone Goddess Lakshmi is more easily propitiated.

Now, to manifest the Goddess Sarasvati you have to educate yourself first.

You have to become a flood of light, and thereby you should radiate the Divine Knowledge to everyone. Such sincere aspirants can go to the slums and backward, illiterate localities and give free

All hail to such living worship! and all hail to such cosmic worshippers!! May the blessings of the Divine Mother usher in peace, plenty and prosperity to everyone's life!

DURGA PUJA (1948)

Glory to the Benign Mother by whose Grace all that is here, salutations to Her!

As with the individual, so with the cosmos; nothing is poss Mother. Man's progress-material and spiritual is bound up i his mother-human and Divine. The human part of man is mo entirely by his human mother; his character, mental make- faculties-his very being is shaped by mother; that is why S to treat his mother as God. This is even more so in the spiri Without the help of Divine Mother no spiritual progress is p When Indra stands bewildered at the sudden disappearance Omnipotent Yaksha, who put to shame the junior deities of Uma comes to his rescue and enlightens him as to the true Yaksha-the Brahman (Kenopanishad).

The Devi assumes many aspects, according to the tasks to b Her, sometimes sweet and tender, and at others terrible and She is always kind and gracious to Her devotees. Read the D Devi is the deluding power, which binds man to the relent wheel of Samsara; She deludes even the wisest of men. Yet who bestows Moksha on the devotee, who pleases Her. If y earnestly like Raja Suratha and Vaisya Samadhi, She will soo you and grant you all boons, including Moksha. There is no this.

During the Navaratri or the Nine Nights, the whole of India a Mother and worships Her with great devotion. On the first th

Durga or the Destructive Aspect of the Mother is worshipped. On the succeeding three nights, it is the Creative Aspect or Lakshmi that is adored. And, on the last three nights, the knowledge aspect, or Sarasvati is invoked. The tenth is the Vijaya Dasami Day or the Day of Victory. There is a special significance in this arrangement. When the Devi is worshipped by a devotee, She first destroys the evil propensities that lurk in his mind; then She implants therein, the Daivi Sampat or the divine qualities conducive to spiritual unfoldment; then She bestows true knowledge on him; lastly the aspirant attains liberation or victory over Samsara.

Navaratri is the most suitable occasion in the year to perform intense Sadhana. These nine days are most sacred. Just imagine the tremendous wave of spiritual vibration, which should sweep the land when millions of people, all over the world repeat the names of the Mother and sing Her glories! All the Devas are ever present in their subtle forms, where the names of Mother are uttered. They would bless you and help you on. You will receive valuable assistance from unknown sources, from the Rishis and Siddhas, if you do intense Sadhana during these nine days.

Sarvamangala Maangalye Sive Sarvaarthasaadhike,
Sharanye Trayambake Gouri Narayani Namo 'stu Te.

Pray to Her fervently. She will be easily pleased. Do not ask Her (like the Raja in the Devi Mahatmya) for petty worldly things; pray for Moksha or final liberation (like the Vaisya). She is ever ready

O Narayani, Devi, the three-eyed, the Refuge, the Auspiciousness, the bestower of all wishes, the blessedness that is in all that is blessed. Prostrations be to Thee!

Devi is synonymous with Sakti or the Divine power that manifests, sustains and transforms the universe as the one unifying Force of Existence. In fact worship of Devi is not sectarian. It does not belong to any cult, as it is commonly mistaken to be. Devi is not what is set in opposition to Vishnu or Siva, as the common populace understands. By Devi or Sakti we mean the presupposition of all forms of existential powers, the omnipotence and powers! These powers are the glorious attributes of God-you may call Him Vishnu or Siva as you like. In other words, Sakti is the very possibility of the Absolute's appearing as many, of God's causing this universe. God creates this world through Srishti-Sakti (creative power), preserves through Sthiti-Sakti (preservative power) and destroys through Samhara-Sakti (destructive power). Sakti and Sakta are one, the power and the one who possesses the power cannot be separated; God and Sakti are like fire and heat of fire.

Devi worship or Sakti worship is, therefore, worship of God's glory, of God's greatness and supremacy. It is the adoration of the

varieties of ways, this power is the nature of God, manifesting as knowledge, strength and activity." Truly speaking, all beings of the universe are Sakti worshippers, for there is none who does not love and long for power in some form or other. Physicists and scientists have proved now that everything is pure imperishable energy. This energy is only a form of Divine Sakti which exists in every form of existence.

Since Sakti cannot be worshipped in its essential nature, it is worshipped as conceived of in its manifestation, viz., creation, preservation and destruction. Sakti in relation to these three functions is Sarasvati, Lakshmi and Kaali. These, as is evident, are not three distinct Devis, but the One formless Devi worshipped in three forms. The Devas corresponding to these are Brahma, Vishnu and Mahesvara, who in the same way are not three Devas, but the forms of the one Supreme Deva who is formless. Navaratri is the festive occasion of the 'nine-nights' worship of Mahakaali, Mahalakshmi and Mahasarasvati, the Divinity of the Universe adored in these ways.

Sarasvati is cosmic intelligence, cosmic consciousness, cosmic knowledge. Worship of Sarasvati is necessary for Buddhi-Suddhi and Viveka-Udaya, Vichara Sakti, for Jnana or Self-realisation. Lakshmi does not mean mere material wealth like gold, cattle, etc. All kinds of

Perform formal worship with purity and sincerity and devotion. Cry for Darsana of Devi. The Divine Mother will bless you with the knowledge, the peace and the joy that know no end!

May the divine Devi, the Mother, bless you all! Om Santi, Santi, Santi!
Immortal Self!

SIGNIFICANCE OF DEVI WORSHIP (1950)

Peace be to you all! Prostrations to the Mother of the unive
Navaratri celebrations and the worship of Devi have purifie
atmosphere. Let me relate to you the importance and the s
the worship of Devi. Devi, in Her aspects of the creative, t
and the destructive powers of the universe, is the Chidrupin
eternal energy of God who is Satchidananda. Devi worship c
the adoration of the Divine Mother of all things, who bears
Universe in Her imperishable womb, the Mahad-Brahma. Dev
consciousness-power or the Chaitanya Sakti, the glory of th
Sovereign of the universe made manifest to the manifested
world of creation. As the creator, the preserver and the d
universe are but one God appearing in three forms, so the
inseparable from God appears in its threefold aspect. Even
is known from his characters and powers, God is revealed in
is the sum-total of all knowledge, will and action, visible a
invisible and beyond comprehension. The whole universe is
manifestation of the richness and the glory of its immortal
beyond the dust of the earth and the luminaries of heaven.
Master, works everywhere with his twofold Sakti, Vidya and

THE INNER WAR

In the nine days' Lila of the Supreme Goddess is illustrated the process of the overcoming of the dark and blind powers of the lower nature by the splendid and intelligent powers of the higher nature. This great war marks the life of both the objective and the subjective sides of the created universe. Vidya-Sakti always gains an upper hand and everywhere there is a transcendence of the limitations and imperfections characteristic of Jivahood and Asurahood by the divine Jnanasakti which pierces through every quarter and cranny in its works of vanquishing unconsciousness or ignorance together with its train of effects, desire and selfish action. In the Devi Mahatmya or the Saptasati, Devi is described as the mass of the effulgent energy of the gods, headed by Brahma, Vishnu and Siva. This Sakti is released when the Devas begin to complain to these higher powers. The sense energies presided over by intelligences, which are symbolized by the Devas together with their ruler Indra, the mind; when they are oppressed by the demoniacal forces of passion, anger, greed, malice, etc., of a destructive nature, begin to feel acutely their humiliation in the forms of the pains of life and resort to the highest nature for help. At once, the Divine principle within, reveals itself in its tremendous dignity of the power of consciousness and in its unifying absoluteness of truth and puts an end to the tempestuous life of animalism and all that is undivine or that which belongs to the realm of Avidya. Vijayadasami is the crowning day of the success of Vidyasakti over the negative nature of nescience.

Asambhuti and Sambhuti leads to the gradual attainment of ultimate perfection. God cannot be conceived of as divorced from his Supreme power which appears as and governs this universe, even as you cannot have fire and heat distinguished. You know a substance through its quality. You realize God through his Sakti, who is Devi, Maha-Maya, Prakriti, the Progenitress of all.

THE METHOD OF WORSHIP

You can worship Devi either through Vaidika or Tantrika m
worshipped even without rituals, through Para Puja or pure
alone. Indeed, this is the highest kind of worship, where th
is considered as his or her own, by the spiritual child. The
is the experience of the participation of the Higher Nature
on account of his conformity to the laws of manifestation
divine Saktis or the forms of the one Divine Sakti. No order
stepped into unless one fulfils the demands of the one lowe
Upasaka, thus knowing that Devi is Parabrahma Sakti itself
barrier between God and His Sakti, even as one does not co
and his luminosity as separate, reaches the state of Brahm
grace of Devi. It means the Sadhana Marga which an aspiran
he has to proceed from the earthly consciousness to the hig
by step through the transcendence of the manifested orders
phenomenal experience, without unwisely thinking that he
the extremely, elevated terrace independent of climbing alo

SACRIFICE OF LOWER NATURE

In this way, Durga Puja has a great spiritual meaning. The
the Mother of the Universe, the Sakti or Brahman, in Her Su
in Her manifested form according to your capacity. I need
the obvious fact that you should strictly practice Ahimsa, Sa

Brahmacharya, if you are to realise Devi, the glorious Divine Power of the Supreme Reality; I stress upon the moral side and the ethical side of Sadhana, because no valuable achievement is possible without it. Without it, high-flying idealisms will bring nothing; they will be a waste like oblations thrown on ashes. Worship of God or Goddess, if it is to result in spiritual illumination, the observance of Yama and Niyama is absolutely necessary. These form the twofold equipment to overcome brute nature and hoist the banner of spiritual victory. Offer to goddess Durga the animal, the Pasu, of your inner evil trait of passion, of anger, of greed. Do not kill animals of the external world in the name of Bali-dana to the Goddess. She wants your animal-man within. No Himsa should be committed on the excuse that it is for the Devi. You have no right or justification to hurt any living creature for whatever reason. Ahimsa should be free from all exemptions whether pertaining to class, place, time or circumstance. Ahimsa is universal vow to be practised absolutely. No worship, no prayer, no act whatsoever in life can justify injury or harm done to living beings. Even self-protection cannot justify murder. You have to stick to the rule of universal love to the best of your ability, to the utmost extent possible. The offering of the self, the surrender of the ego to the Divinity, is the supreme sacrifice. Nothing is superior to it. Nothing can be equal to it. This is the most exalted form of Divine worship. Worship the Almighty with Atma- bhava, with Sarvatmabhava. This is the greatest and most glorious thing that can ever be done by any one at

The worship of the protective power is a need felt by all c
This worship may take the form of an intelligent participatio
universal, sustaining power or it may, in ordinary common

merely the instinct of subjection to higher powers whose help they seek by their very nature. Man, however, endowed as he is with the brilliant faculty of discrimination, understanding and conscious volition, knows that his well-being rests upon his being in harmony with the governing power of the universe. Man requires protection both physically and psychically. The unique Indian mind has conceived of the Reality behind the universe as a supremely intelligent Being working with its force or power or Sakti which is inherent in this universal Intelligence. This Supreme power appears as Avataras, which descend to the visible world, or invisible benefactory forces of which man cannot be easily conscious. Whatever be the form taken by this power, its worship is found to be indispensable for the good of man; as such worship is an attempt to come in contact with that power. Upon those who cannot worship it always, the ancient scriptures have enjoined occasional worship.

The end of winter and the beginning of summer as well as the end of summer and the beginning of winter are two very important junctions of climatic conditions and solar influence in the year. These two occasions are taken as the sacred opportunities of the worship of the Divine Being. These are indicated respectively by the Ramanavaratri in the Chaitra Masa and the Durganavaratri in the Asvayuja Masa. The bodies and the minds of people undergo a considerable change on account of these changes in the outer

ultimate cause of all things and hence it conduces to the good of all, which are its effects.

It is the bounden duty of man to propitiate the Divine Mother, for She rules supreme over the health and the wealth of the universe. Even the intelligence of man is governed by Her. Man is really Saktimaya (filled with Sakti). He cannot exist independent of Sakti. The whole universe is energy, and energy is Sakti. God in His revealed form is Sakti or power. In His unmanifested aspect He is Chit or Consciousness. Chit Sakti is the Consciousness Force that is working everywhere as the material cause of everything. On the worship of this Mother of all things is dependent the prosperity of the individual, the society, the nation and the whole world.

Human power is not great; it is from the inexhaustible source of divinity, it becomes the cause of blessedness, it tends to spiritual construction and blessedness not vile destruction and misery. The great need of the hour is harmony and proper knowledge of the Divine force of the universe, the lack of which is the harbinger of evil and suffering. Loving communion with the whole means the happiness of that which is one with the whole.

O Seeker! You are not a self-sufficient, independent

ENTHRONE LOVE IN YOUR HEART-((1952)

Love is the only transforming power here; and Mother is th
fountain-source of Divine love. The mother's love for her yo
proverbial and unparalleled.

That love is the condition pre-requisite for all growth, prog
and transformation. More things are wrought here by love
Fear (another form of hate) stunts growth and arrests progr
promotes growth and accelerates progress.

On this holy occasion when we all worship the Divine Moth
this grand truth. It is love that sustains creation; and that
true manifestation of the Divine Mother.

Whatever there is to be achieved will be achieved by love a
cosmic love. Let there be nothing but love in your heart. It
obstacles and speed up your spiritual progress. It will trans
enemies into friends. It will shower the Lord's richest bless
form of peace, plenty and prosperity. It will confer upon y
Award-Moksha.

That is the lesson that the Divine Mother teaches you. She
all, the pious and the wicked, the rich and the poor, the sai
sinner-all Her children. Here is a love that sometimes seem
truly redeems; Hers is a love that protects, tears the veil
liberates us all.

Cultivate that dispassionate love towards all beings; then
truly enthroned Mother Para-Sakti in your heart. Then would
peace, amity, happiness, prosperity and harmony on earth. M
blessings of the Mother be upon you all! May you all shine
in this very birth!

STRIVE FOR THE IDEAL (1954)2

The nine-day worship of the Divine Mother has just been cel
millions of Hindus. It is but meet that one should refresh
about the significance of this worship of the symbolic Powe
Consciousness, which we call variously as God, the Provider
Immortal Spirit, and rededicate oneself for the realization o

The Divine Mother is symbolised as the transcendental dyna
Absolute, which governs this universe. The law of gravitati
effect, of evolution, are all representative of this cosmic d
symbolic Power behind creation, preservation and dissolutio
universe is the manifestation of this Power.

In the early dawn of civilisation, the Hindu mind conceived
the eternal Consciousness in the idolisation of the Mother
was a more appealing, comprehensible, filially close and int
emotionally satisfactory and domestically affable conceptio
vague, formless, unqualitative, ungraspable, ethereal ideal
one's goal and support of life.
All the world is gigantic imagination of the mind; says the
vivid, decisive and relatively substantial reality so far as or
emotional, intellectual and subconscious entities are conce
any concept featured out of imagination, enlivened by faith
and magnetized by concentration and meditation, can certai
physically substantial, mentally responsive, materially recip
intellectually conceivable and spiritually transformative rea
have a far-reaching effect in the human life in its evolutio
realisation.

The Pauranic anecdote of the Mother Divine represents the
Divine Power over the myriads of dark forces of negativity

in all human lives in the struggle between the dual factors of good and evil, truth and untruth, virtue and vice, freedom and involution, light and darkness. The occasion, therefore, is an annual reminder to the aspirant of the great Cosmic Law that the divine will always prevail ultimately over the undivine.

The Navaratri is an annual awakening call to experience and express afresh the divine nature in man, make manifest the light of truth and love to vanquish and conquer the forces of evil within; for, it is through the positive forces of love and brotherhood and selflessness that negative and undivine elements can be effectively eliminated from the hearts and the minds of people. Darkness can never resist light. Truth, light and goodness are synonymous terms; they are the visible expressions of God.

Truth alone triumphs, however long and agonising its twisting duel with untruth may be. The positive must and does overcome the negative. The call of the Mother is to rouse oneself to this truth and regulate one's life as a dynamic expression of divine positivism. The message of the Mother is:

Become a practical embodiment and champion of positive idealism, relative usefulness without attachment to the world, self-perfection, equal vision,

The evolutional process of nature always works in stages; all creativity or constructiveness is modulated according to the law of evolution. Evolution is the process of the unfoldment of real life and true growth. It results in permanent achievement. Therefore, one has to cultivate all that is good and noble through positive and constructive process of growth.

If one wants happiness and well-being, one has to cast aside all violence and hate, and experience and radiate wave after wave of peace, serenity and compassion. Life without selfishness, lust, anger, greed and vanity is itself divine life. To nurture the plant of love, one has to pull out the weeds of jealousy, hate, suspicion and revenge.

Not to do evil deeds, not to cause the slightest hurt even to the lowliest of the lowly, not to vilify anyone, not to gain at the cost of others, not to be impure and unholy, not to be deceitful and sly, not to choose the pleasant in preference of the good, have been the central teachings of all the Rishis and prophets all over the world. Cruelty towards any creation is cruelty done to Mother Herself. The essence of religion consists in refraining from harm to anyone.

May all work together to overcome hate by love, evil by goodness, injustice by justice, untruth by truth, selfishness by

WORSHIP OF DIVINE MOTHER-(1955)

Road to Prosperity and Liberation

Salutations to Adi Para Sakti, the Supreme Divine power, W
of the universe, Who sustains all beings and whose benevole
Grace bestows all prosperity and ultimately, Moksha, too, o

Na Ayam Atma Balaheenena Labhyah:-this Atman is not attained by the weakling. Your body must be strong. Your mind must be healthy. Your intellect must be sharp and piercing. Your will must be powerful. Your soul must be resplendent. Your actions must be backed by strength of conviction. Your words must be endowed with the power of truthfulness, righteousness and love. Your thoughts must be powerful and must emanate from a heart filled with selflessness, purity, cosmic love and renunciation. Then will you really have a strong and powerful personality.

The Navaratri worship has been instituted by our ancient sages in order to remind you of this great truth. Mother will bestow Sakti on you, if you approach Her with the simplicity and innocence of a child, if you surrender yourself to Her and pray: "Mother, Thou art all; pious or wicked, I am Thy child. Lift me up, for thou art full of compassion and love."

As Durga, She bestows vigour upon you, upon all aspects of your personality. She removes all your obstacles, destroys the vicious Samskaras that hinder your spiritual progress. As Lakshmi, She fills you with divine virtues and blesses you with material prosperity; too, in order that, freed from mundane anxieties, you might pursue the spiritual ideal. As Sarasvati, She unlocks to you the gates of wisdom, the realm

Sthriyassamasthaa Sakala Jagatsu Tvayaikayaa Purutamamba Etat Kaa Te Stuti Stavyapra Paroktih

"Mother! All arts and sciences, all branches of knowledge, are Your modifications; all women in the world are Your manifestations. Thou alone pervadest the entire creation." Meditate upon this great formula. See the Divine Mother in all women. Worship the Mother in every object in the world. She will make you the Master of all arts and sciences. You will shine as a resplendent Yogi, Jnani and Jivanmukta.

May the choicest blessings of Mother Adi Para-Sakti be upo
you shine as a Sage, Jnani, Bhakta, Yogi and Jivanmukta in

THE ASCENT OF MAN-(1956)

सवामङ्गलमगङ्गल्ये त्रशवे सवगाथासगत्रिके ।

शरण्ये त्र्यम्बके र्‌रर नगरगयत्रि नमोऽसुतु ते ।।

"O All-Auspicious One! O Reservoir of bliss, the Bestower
Refuge of all, the Three-eyed Divine Goddess! Prostrations
Narayani!"

Children of the Immortal!

May the grace of the Divine Mother be upon you all! May Dev
shower Her blessings on the whole world! May peace and pl
everywhere supreme!

The world is a stage where is enacted the grand play of the twin principles of consciousness and force. The world is a manifestation of Sakti, the Power of the Eternal, whose being is consciousness. It is Chit-Sakti, Consciousness- Force that displays itself as this majestic reality of the universe. Para-Sakti moves everywhere as Brahma-Sakti, Vishnu-Sakti and Siva-Sakti. Reason and intuition establish the truth of the existence of the Divya-Prakriti that sustains and works this vast panorama of experiential contents. Matter is reducible to energy. The Prasnopanishad says that Rayi and Prana, matter and energy, constitute the whole of creation. Matter is the outward index of the inward Power that is expressed by God. The Power that originates and sustains the universe is not the Jada-Sakti or the electrical energy which is the ultimate reality of the scientists, but Chaitanya-Sakti, the Power of the immutable Consciousness of Brahman. In fact, it is not a Power which is of Brahman, but a Power which is Brahman. Brahman appears as the universe of Lila, the sport transcendent, the self-revelation of the Real to the Real. The Bhagavad Gita speaks of the operation of the twofold Prakriti, the lower and the higher phases of the workings of the Eternal, the lower expressing itself as the phenomena of Nature, and the higher existing as the life-principle of all beings. It is the Supreme Being that is the All.

The universe, then, is the visible representation of the highest Ideal of human realizations. In both its lower and higher aspects, Prakriti presents itself as the moving Body of the Lord. The Srimad-

Upasana of the highest Deity has to be in terms of the supreme Sakti that is the eternal Mother of all beings.

The nine nights' worship, called the Navaratri-Puja, is man's adoration of the Great Creatrix in Her aspects of Durga, Laxmi and Sarasvati, standing for the Great Reality manifesting itself through the properties of Tamas, Rajas and Sattva, the stuff of which the whole universe consists. Transformation, preservation and manifestation are the cosmic functions of the Glorified Mother who bestows on Her children who look up to Her for help, knowledge, prosperity and final salvation from the thraldom of relativistic existence. Her compassion takes the form of aspiration in the Sadhana in the Sadhaka, Siddhi in the Siddha. She is the thoughts, willings, feelings, understandings, actions, names, Life. She is Vidya and Avidya, Maya, Prakriti, Sakti, Devi all that goes to make up the scene of the life of the cosmos in its spiritual life of the world. Devi the Divine Mother is the Power which continuously meets the lower urges in battle and them completely in the end. In the process of Sadhana, which is Durga-Navaratri celebrations objectively portray gross, subtle and causal realms. The Saptasati or the Devimahatmya refers to Her as Mahavidya, first is Tamas thus Durga, the Divinity behind forms the object of the first three days' worship. Next is sung of Rajas, and there is Lakshmi, the Goddess superintending Deity of the second three days' worship. Lastly is to be treated Sattva-Guna, and so the Devata of the last three days' worship the Mother in Her Sattva Body. The tenth day is the Vijaya Day the celebration of Vijaya or the complete victory over the the universe working in its Avidya aspect, won by Vidya Sak

Mahamaya, Mahamedha, Mahasmriti, Mahamoha, Mahadevi Maheswari. She is Parabrahma-Mahishi, the Queen of the S

spiritual Power, and the installation of the self in the immortal Consciousness of the Absolute. Madhu, Kaitabha, Mahishasura, Sumbha, Nishumbha, etc., are really the demoniacal elements that bind and pester the soul ceaselessly, and they are to be destroyed totally with Sadhanasakti, Mantrasakti, Dhyanasakti, Guru-Kripa and Isvara-Anugraha, all which are symbolized and embodied in the threefold form of the Divine Mother whom the devout Hindu worships with great love during the Navaratri Utsava.

Seekers of the highest blessedness! Offer your heartfelt prayers to Para-Sakti, who is your Atma-Sakti, Jnana-Sakti, and who is Moksha-Samrajya-Lakshmi. Every sincere prayer of the soul generates a power that breaks open the fortress of ignorance, and enables the soul to gain access into the mysteries of Reality, into the realm of true life and light. Let the holy Navaratri Puja mark for you the commencement of a reinforced practice of Sadhana for Self-realisation. Increase your inner toughness of spirit by Japa, Sankirtan and Meditation. Observe strict discipline during the nine days and nights, and utilize your time in Prayer, Parayana and Dhyana. The rise of the soul to the Immortal is through the vestures of objective consciousness which it beholds as the internal and external universe. The ascent of man to

DEVI KIRTANS

1. Om Sakti Om Sakti Om Sakti Om

Brahma Sakti Vishnu Sakti Siva Sakti Om

Adi Sakti Maha Sakti Para Sakti Om

Iccha Sakti Kriya Sakti Jnana Sakti Om

2. Gauri Gauri Gange Rajesvari

Gauri Gauri Gange Bhuvanesvari

Gauri Gauri Gange Mahesvari

Gauri Gauri Gange Matesvari

Gauri Gauri Gange Maha Kaali

Gauri Gauri Gange Maha Lakshmi

Gauri Gauri Gange Parvati

Gauri Gauri Gange Sarasvati

3. Jaya Radhe Jaya Radhe Radhe

Jaya Radhe Jaya Sri Radhe

Jaya Site Jaya Site Site

Jaya Site Jaya Sri Site

4. Jaya Sarasvati Jaya Sarasvati Jaya Sarasvati Pahi Mam

Jaya Sarasvati Jaya Sarasvati Jaya Sarasvati Raksha Mam

Jaya Sri Lakshmi Jaya Sri Lakshmi Jaya Sri Lakshmi Pahi Ma

Jaya Sri Lakshmi Jaya Sri Lakshmi Jaya Sri Lakshmi Raksha

Jaya Sri Durge Jaya Sri Durge Jaya Sri Durge Sarana Om

Jaya Sri Durge Jaya Sri Durge Jaya Sri Durge Namah Om

5. Bhavani Sankari Gauri Sankari

Sivakami Sankari Uma Sankari

Akhilandesvari Matesvari

Mahesvari Tripura Sundari

Akhilandesvari Matesvari

Mahesvari, Paramesvari (Sarvesvari)

6. Ganga Rani Ganga Rani Ganga Rani Pahi Mam

Bhagirathi Bhagirathi Bhagirathi Raksha Mam

7. Deenoddharani Duritaharini Sattva-Rajas-Rama Triguna-d

Sandhya-Savitri-Sarasvati- Gayatri Rukmini Janaki Pankaja-

8. Adi Divya Jyoti Maha Kaali Ma Namah

Madhu-Sumbha-Mahisha-Mardini Maha Saktaye Namah

Brahma-Vishnu-Siva-Svaroopa Tvam na Anyatha

Chara-Charasya Palika Namo Namassada.

9. Devi Bhajo Durga, Bhavani

Jagat-Janani Mahishasura-mardini

10. Jagat-Janani Sankata-Harini

Tribhuvana Tarini Mathesvari (Mahesvari)

11. Avidya-Nasini, Bhranti-Nasini, Jagat-Janani

Ananda-Dayini, Vidya-Dayini, Moksha-Dayini

Ananda-Karani, Kalyana-Karani, Moksha-Karani.

ॐ

सवेषां स्वण्डस्त भवतु, सवेषां शाण्डन्भावतु।

सवेषां पूणां भवतु, सवेषां मंगलं भवतु ।।

सवे भवनु सुण्डखनैः सवे सनु तनरामयौः ।

सवे भर्द्रातण पश्यनु मा कतश्चदुैःखभाभवेत् ।।

असतो मा सद्गमय ।

तमसो मा ज्योततगामय ।

मृत्योमााऽमृतं गमय ।।

ॐ पूणामदैः पूणातमदं पूणाातूपूणामुदच्यते ।

पूणास्य पूणामादाय पूणामेवावतशष्यते ।।

ॐ शाण्डनै्ः शाण्डनै्ः शाण्डनै्ः ।

देवी - आरती

ि अम्बेगौरी! मयिामङ्गलमूरती!

म या ि आनन्दकरणी!

तुमको तनतशतदन ध्यावत हरर ब्रह्मा तशव री !

ॐअिम्बे गौरी !

माँगतसन्दूर तवरित टीको मृगमदको,

उज्ज्वल से दोऊ न ना चन्द्रवदन नीको।।

ॐअिम्बे गौरी !

कनक समान कलेवर रक्ताम्बर रिी,

रक्तपुष्प वनमाला कण्ठन पर सिो ।।

ॐअिम्बे गौरी !

केहररवाहन रित शंख- खप्पर-धारी,

सुरनर मुतनिन सेवत ततनके दुि:खहारी ।।

ॐअिम्बे गौरी !

कानन कुण्डल शोतभत नासाग्रे मोती,

कोतटक चन्द्र तदवाकर रित सम ज्योती ।।

ॐअिम्बे गौरी !

शुम्भ तनशुम्भ तवदारे मतहषासुर घाती,

धूम्रतवलोचननातशतन ततनतशतदन मदमाती ।।

ॐअिम्बे गौरी !

चौंसंठ योतगतन गावत नृत्य करत भ रूँ,

बिात ताल मृदङ्गा अरु बिात डमरू ।।

ॐ ि अमे्बे गौरी !

भिुा चार अतत शोतभत शंख-खप्पर-धारी,

मनवाण्डञ्छत फल पावत सेवत नर-नारी ।।

ॐ ि अमे्बे गौरी !

कञ्चन र्ाल तवरित अगर कपूर बाती,

श्री मालकेतु में रित कोतट रतन ज्योती ।।

ॐ ि अमे्बे गौरी !

श्री अमे्बे िी की आरती िो कोई नर गावे,

कहत तशवानन्द स्वामी सुख सम्पतत पावे ।।

ॐ ि अमे्बे गौरी !

Thank You